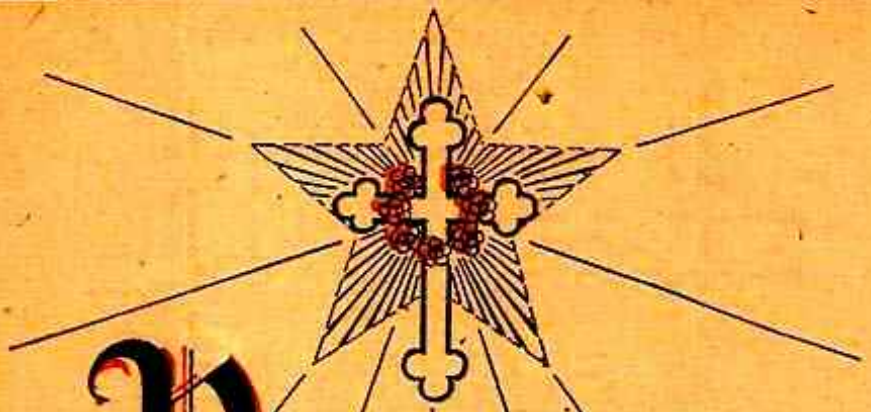
JULY



Rays from the Rose Cross

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1917



RAYS FROM THE ROSE CROSS





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General Contents

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A Department devoted to articles on Occultism, Mystic Masonry, Esoteric Christianity, and similar subjects.

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JULY 1917

Freemasonry and Catholicism

Part II

THE MASONIC LEGEND

A VERY mystic movement has its legend, which tells in symbolic language its status in the cosmic order and the ideal it tries to realize. From the Old Testament, containing the Atlantean Mystery teaching, we learn that mankind were created male-female, bi-sexual, and that each one was capable of propagating his species without the co-operation of another, as is the case with some plants today. Later on, we are informed, Jehovah removed one pole of the creative force from *Adam,* the early humanity, and that there were henceforth two sexes. The esoteric teaching supplements this information by stating that the purpose of this change was to use one pole of the creative force for the building of a brain and larynx wherewith mankind might acquire knowledge and express themselves in speech. The intimate connection between these organs—brain, larynx, and genitals—is evident to anyone upon the slightest examination of facts. The boy's voice changing at puberty, the mental deficiency resulting from over-indulgence of the passional nature, and the inarticulate speech of the mentally defective, with many other facts might be added to prove this assertion.

According to the Bible our earliest parents were forbidden to eat of *the Tree of Knowledge,* but Eve, seduced by the serpent, did eat and later induced the man to follow her example. Who are the serpents and what is the Tree of Knowledge may also he determined from certain passages in the Bible. We are told, for instance, that Christ exhorted his disciples to he "wise as serpents and harmless as doves." The so-called curse pronounced upon Eve after her confession stipulates that she must bear her children in sorrow and pain and that the race will die. It has always been a great stumbling block to Bible commentators what connection there could be between the eating of an apple, death, and painful parturition, but when we are acquainted with the chaste expressions of the Bible, which designates the creative act by such passages as "Adam *knew* Eve and she bore Cain," "Adam *knew* Eye and she bore Abel," "How can I bear a child seeing I *know* not a man?", et cetera, it is very evident that the Tree of Knowledge is a symbolical expression of the creative act. Then it is plain that the serpents taught Eve how to perform the creative act and that Eve instructed Adam. Therefore, Christ designated the serpents as harmful while admitting their wisdom. To get at the identity of the serpent it is necessary to invoke the esoteric teaching, which points them out as the martial Lucifer spirits, rulers of the serpentine sign Scorpio, and their Initiates, even so late as the Egyptian Dynasty wore the Uraeus, or serpent symbol, in the forehead as a sign of the source of their wisdom.

As a consequence of this unauthorized use of the creative force humanity ceased to he ethereal and crystallized into the *coats of skin,* physical body, which now hides from them the gods who dwell in the invisible realms, and great was their sorrow at this loss.

Generation had been originally established by the Angels under Jehovah. It was then performed in great temples under propitious planetary conditions and parturition was then painless, as it is today among wild animals where the creative

function is not abused for the purpose of gratifying the senses.

Degeneration resulted from the ignorant and unauthorized abuse inaugurated by the Lucifer Spirits.

Regeneration must be undertaken in order to restore man to his lost estate as a spiritual being and to free him from this body of death wherein he is now encrusted. Death must be swallowed up of Immortality.

To attain this object a covenant was made with humanity when expelled from the garden of God to wander in the wilderness of the world. According to that plan a Tabernacle was built after a pattern planned by the God, Jehovah, and an ark, symbolical of the human spirit, was placed in it. Its staves were never taken out of their place, to show that man is a pilgrim on the earth and may never rest until he reaches the goal. There was within it a golden pot with *"manna,"* (man) *"fallen from heaven,"* together with a statement of the divine laws which he must learn in his pilgrimage through the wilderness of matter. This symbolic ark contained also a magic wand, an emblem of the spiritual powers, called *Aaron's rod,* which is now latent in everyone on his way to the haven of rest—the mystic temple of Solomon. The Old Testament also tells how humanity was miraculously led and provided for, how after the warfare with the world they were given peace and prosperity by the aforementioned king; in short, stripped of all embellishments, the story relates the salient facts of man's descent from heaven, his principal metamorphoses, his transgression of the laws of the God Jehovah, how he has been led in the past, and how Jehovah would wish to guide him in the future till he reaches the Kingdom of Heaven—the land of peace—and again docilely follows the lead of the Divine Ruler.

The Masonic legend has points of variance as well as agreement with the Bible story. It states that Jehovah created *Eve,* that the Lucifer Spirit *Samael* united with her and that he was ousted by Jehovah and forced to leave her before the birth of her son Cain, who was thus *the son of a widow.* Then Jehovah created *Adam,* to be the husband of Eve, and from their union Abel was born. Thus, from the beginning, there were two kinds of people in the world,one begotten by the Lucifer Spirit Samael and partaking of a semi-divine nature, imbued with the dynamic martial energy inherited from this divine ancestry, aggressive, progressive, full of initiative, but impatient of restraint or authority, whether human or divine. This class is loth to take things on faith and prone to prove all things by the light of reason. *They believe in works* rather than faith and by their dauntless courage and inexhaustible energy they have transformed the trackless wilderness of the world to a garden full of life and beauty; so lovely, in fact, that *the Sons of Cain* have forgotten the garden of God, the Kingdom of Heaven, whence they were expelled by the decree of the lunar God Jehovah. Against Him they are in constant rebellion because He has tied them by *the umbilical "cable tow."* They have lost their spiritual sight and are imprisoned in the forehead of the body where it is said Cain was marked, and must wander as prodigal sons in the comparative darkness of the material world, oblivious to their high and noble estate, until they find the door of the temple, ask and receive *Light.* Then, as *"phree messen,"* or children of light, they are instructed in methods of building a new temple without sound of hammer, and when they have learned they may "*travel in foreign countries"* to learn more of the craft; in other words, when the spirit realizes that it is far from its heavenly home, a prodigal feeding upon the unsatisfactory husks of the material world, that apart from the Father, it is *"poor, naked, and blind,"* then it knocks at the door of a mystic temple, like that of the Rosicrucians, and asks for light. When it receives the desired instruction, after due qualification in building an ethereal soul-body, a temple or house eternal in the heavens, not made with hands and without sound of hammer, when its nakedness is clothed with that house (see Cor. 4.5), then tho neophyte receives *"the word,"* the open sesame to the inner worlds and learns to travel in foreign parts in the invisible worlds where it takes soul-flights into heavenly regions and qualifies for higher degrees under more direct instruction from *The Grand*

Architect of the Universe, who fashioned both heaven and earth.

Such is the temperament of *the widow's sons* inherited from their divine progenitor Samael and given by him to their ancestor Cain. Their past history is a struggle with adverse conditions, their achievement is victory wrested from all opposing forces by indomitable courage and persistent effort, unchecked by temporary defeat.

On the other hand, while Cain, governed by divine ambition, toiled and tilled the soil to make two blades of grass grow where there were only one, *Abel the human progeny of human parents,* felt no urge or unrest. Himself a creature of Jehovah through Adam and Eve, he was perfectly contented to tend the flocks, also created by the God, and to accept a livelihood without initiative or labor from their divinely begotten increase. This docile attitude was most pleasing to the God Jehovah, who was extremely jealous of His prerogative as Creator. Therefore He cordially accepted the offering of Abel obtained without effort or initiative, but scorned the offering of Cain, because derived from his own divine creative instinct, akin to that of His own. Cain then slew Abel, but did not thereby exterminate the docile creatures of the God, for we are told *Adam knew Eve again and she bore Seth.* He had the same characteristics as Abel and transmitted them to his descendants, who, to this day, continue to trust to the Lord for everything, *who live by faith and not by work.*

By arduous and energetic application to the world's work, the Sons of Cain acquired worldly wisdom and temporal power. They have been captains of industry and masters of *statecraft,* but the Sons of Abel, looking to the Lord for guidance, have become the receptacles for divine and spiritual wisdom. They constitute the *priestcraft* and the animosity of Cain and Abel has been perpetuated from generation to generation among their respective descendants. Nor could it be otherwise, because one class as temporal rulers aimed to lift humanity to physical well-being through conquest of the material world, while their spiritual guides urge them to forsake the wicked world, the vale of tears and look to God for comfort. One school aims to turn out *master* workmen, skilled in the use of tools wherewith they may wrest a livelihood from the earth, cursed by their divine adversary Jehovah. The other produces *master magicians,* skilled in the use of the tongue in invocation, whereby they gain support from the toilers here, and pray themselves and their charges into heaven hereafter.

About the future in store for the Sons of Cain and their followers, the temple legend is also most eloquent. It states that from Cain descended Methuselah, who invented writing. Tubal Cain, a cunning worker in metals, and Jubal, who originated music. In short, *the Sons of Cain are the originators of the arts and crafts.* Therefore, when Jehovah chose Solomon, the scion of the race of Seth, to build a house for his name, the sublime spirituality of a long line of divinely guided ancestors flowered into conception of the magnificent temple called Solomon's Temple, though he was only the instrument to carry over the divine plan revealed by Jehovah to David. But he was unable to execute the divine design in a material manner.

Therefore it became necessary for him to apply to King Hiram, of Tyre, the descendant of Cain, who selected *Hiram Abiff, the son of a widow* (as all Free Masons are called, because of the relation of their divine progenitor with Eve). Hiram Abiff became then Grand Master of the army of construction. In him the arts and crafts of all the Sons of Cain who had gone before had flowered. He was skilled beyond all others in the work of the world, without which the plan of Jehovah must have remained a divine dream forever. It could never have become a concrete reality. The worldly acumen of the Sons of Cain was as necessary to the completion of this temple as the spiritual conception of the Sons of Seth, and, therefore, during the period of construction the two classes joined forces, the underlying enmity was hidden under a superficial show of amity. It was, indeed, the first attempt to unite them, and had that been accomplished, the world history from then on would have been altered in a very material manner.

The Sons of Cain, descended from the fiery

Lucifer Spirits, were naturally proficient in the use of *fire*. By it they melted the metals hoarded by Solomon and his ancestors into altars, lavers, and vessels of various kinds. Pillars were fashioned by workmen under his direction and arches to rest upon by them. The great edifice was nearing completion and Hiram Abiff made ready to cast the "molten sea," which was to be the crowning effort, his masterpiece. It was in the construction of this great work that the treachery of the Sons of Seth became manifest, and frustrated the divine plan of reconciliation when they tried to quench the fire with their natural weapon, *water,* and almost succeeded. The incidents which led up to this catastrophe, their meaning and the sequel, will be related in the next installment of this serial.

The Tree of Life

Blanche Cromartie

Revelation XXII.2

After this manner the Dreamer beheld the Tree of Life. At its foot a young man lay asleep, his garments were or rustic fashion, but the outlines of his form were gracious and comely. His head was pillowed upon a great book, bound in blood-red and furnished with golden clasps. His face was turned to the Dreamer and aught more serene and joyous than its repose could not be pictured; one arm embraced the book; his whole person exhaled an aroma of peace. To the Dreamer he seemed to be as Jacob, and the Tree that ladder which he saw descend from heaven. From beneath the book gushed forth a crystal spring.

Then the Dreamer turned her eyes upon the Tree, that Tree of trees, that archetypal Tree of which all the trees of Eden and of the whole world are but shadows and far-away reflections.

Its trunk was mighty in girth and like in bark to the cedar, yet was it all silvern, though not bright nor burnished.

Therefrom its branches spread forth to all the quarters of heaven and rounded into a mighty sphere; the main boughs thereof seemed to form, as it were, a cross, but its boughs were multitudinous and so luxuriant and rich, and so various its foliage that this could not be plainly seen.

Is not every leaf of every plant a miracle? What then of these? For every leaf was of pure gold and the hue of the gold varied in each—now amber, now rosy, now saffron, now greenish, now ruddy as burnished copper. And every simple leaf had its own fashion; to one as a fig leaf, one as of an oak, another of a palm, a fourth as a vine, but no tongue could tell them all, for their number was beyond numbering and as their number so their shapes—everyone different from its fellow, yet all were gold and all were beautiful.

Upon every leaf was writing in strange characters, which the Dreamer was not skilled to read, but the voice which speaks without words answered her question. The name of every man and every woman who had taught the Word of Truth was there, likewise the name of every expression of beauty which has brought enlightenment to mankind.

And the joy of beholding their multitude and their manifoldness was very great.

It seemed to the Dreamer that she stood long gazing on the wondrous leafage of the Tree, musing upon the blessedness of those whose names and works are written in this living Book; but at length she turned from the leaves to behold the Fruits of the Tree.

Like Israel's tribes, like Christ's apostles, like the celestial hierarchies, these Fruits are twelve, a Fruit for every month, and the manner of them differs. There are the sacred Signs which mark the stages in the Sun's yearly course, under which each child of Man works, producing his cake of shewbread, accomplishing the labors appointed for his perfecting.

On the branches of the Tree its twelve Fruits shone forth, so many dazzling spheres, and in the spheres the Dreamer beheld their symbols and the Cherub and the Seraph that ruled in each.

First the gracious Sign which was ascending the horizon when the Dreamer began this present day of her age-long schooling.

Mild and tender was its radiance, its sphere resting upon the argent of a crescent moon, which upheld it as the calyx upholds a flower. Within its circle sat a woman, rich in dignity and wisdom, mother-like exceedingly—the Seraph of that sign. A mantle of lavender, rare and exquisite of hue, enwrapt her form; its border broidered in silver after this manner—VIIXVI; for six and nine are the symbols of her throne.

The cherub of that sign was like to a little lad that leaned upon her knee and looked earnestly into her face, drinking in the wisdom that flowed honey-like from her lips. Trust and reverence, tenderness and truth were there; the bond of Master and disciple, of Mother and child. Pendant to this there hung a goodly sphere wherein a rugged mountain loomed; two regal forms ascended its stern heights and sought the peaks, and foremost went the queen, helping her mate to follow.

Another Fruit, gleaming with roseate flame, shewed a young warrior, panoplied in steel, bearing a blood-red shield emblazoned with a snow-white lamb. At his side stood a Seraph veiled in white, setting a horned helmet on his head; upon his brow there flamed a crimson star.

Crowning the Tree appeared that vivid Sign which the MASTER bade His disciples follow if they would find the Upper Room, but by reason of the flashing of the stream which flowed from his golden urn the Dreamer could not plainly see the glorious Cherub who reigned therein.

Beneath this Aquarian Splendor hovered the Celestial Bird, glowing in plumage rose and azure, brooding over that Supreme marvel, which is the center of the Tree, the Core and its life, the Excellency of its splendor, the Heart of all godliness, for in the midst of the Tree the branches weaved as it were a shrine, a *vesica piscis,* out of which was shed forth such a flood of a Divine Radiance that the Dreamer's blinded vision caught but one fleeting glimpse of HIM who sat therein, turned in supernal glory, WORD made Man. But one fleeting glimpse of that joy-giving ONE from whom all Light, all Life, all love endlessly emanate.

And with that one glimpse the Dreamer's soul was reft away and because of the intolerableness of such joy—she awoke.

Awoke? So we call it here below, where return to this world of shadow seemingly is held to be awakening.

And the Dreamer yearns yet, and long has yearned to see again that wondrous Tree, to know the semblance of its twelve-fold Fruits, to learn their high significance—but she is still shadow-bound.

Pray, friend, pray she may again behold that Mystic Tree!

Links of Destiny

An Occult Story

Eva G. Taylor

This article commenced in the August issue. Back numbers may be had from the agents or publishers at 25¢ postpaid.

Chapter XV

ON his spirit rushed through mighty spaces toward a sphere of light which seemed to fill the universe. Innumerable whirling atoms were in this mighty luminous Sun. Each inseparate atom was permeated with the All-conscious and he instinctively knew himself to be a part of the sphere of light with its undifferentiated particles. Then a change occurred. There was a great singing movement—a wonderful volume of mighty tones, each atom moving with a tone pecu-

liar to itself. He still knew himself to be a part of the All, but watched the course of one of these singing atoms as with its mighty company it whirled downward—outward. As it whirled downward it gathered about itself matter of denser and denser substance. Then it paused awhile—ages perhaps—in an ethereal realm, where it drew a tenuous veil about its radiant core and center. Ideas, thoughts were in this substance, awaiting embodiment, expression. The whirling atom could not express—it had aeons yet to travel downward before the fitting mechanisms would be ready, then on its long upward path it must learn to evolve and express through its intricate sheaths. He watched, as one apart, the downward swirl, the age-long pause upon each cosmic plane, while the whirling atom gathered new material, new experience. Then its consciousness was suddenly buried deep in matter upon a dark globe and its long pilgrimage began.

He watched through aeons the evolving germ, the spark from the Flame, as it traced its course through globes, revolutions, and periods, until its work as man began. Consciousness awakened in torrid climes where giant fern and tropic forests grew. It unfolded in polar lands amid ice and snow, amid vast civilizations and in desert solitudes in the lost Atlantis. There were fierce tidal waves, volcanic upheavals, mighty cataclysms, many births and deaths; violent impacts, yet consciousness awakened slowly. Sometimes ages passed before there was anything to extract and amalgamate from the life's experience, so deeply was the spirit enmeshed in matter. In those far-off periods the soul grew slowly indeed.

Glimpses now flashed upon the watcher of Indian jungles, of Persian gardens, of Egyptian temples, then a Grecian Acropolis—and here he paused, and consciousness became active. He saw a man of noble presence, a philosopher among his band of pupils. A youth among them sat at his feet and drank in the words of wisdom, yet lived them not. He was a haughty patrician who learned for the sake of learning, for caste, for power! Later the Teacher went to his home among the Athenian groves and the patrician went with him. He loved the philosopher's beautiful daughter, but he loved power more. Their troth was plighted and the marriage day approached. Later that night in the patrician's home a slave was whipped for some misdemeanor and died with a curse on her lips. With the haughty indomitable spirit of a leader, the youth crushed everything—even virtue and truth before him in his mad grasp for power. He won it but he lost his bride—she spurned him with silent scorn. He vowed vengeance and later he married a soulless beauty who aided him in his nefarious schemes for further mastery!

The philosopher's daughter married another of her father's pupils, a great-souled man who also became a teacher among men. Words of wisdom—the arcane wisdom—fell from his lips as he walked among the Athenian groves with his band of chosen pupils, and his fame spread throughout Greece and the Isles of the sea. Happiness crowned this union—it seemed ideal, as had the father's, but a tragic death befell the young Greek matron. As this scene passed before the eyes of the watcher his anguish found vent in one great cry—"Marozia—Marozia, I would have died for you!"

"Marozia!" he repeated, and then awakened into his present brain consciousness. "Marozia," he whispered again now awake to his surroundings. "Ah, that is where I found the name! It was she in that other life! He raised up suddenly, but fell back in a whirling dizziness and again he seemed transported into a Roman age. His retrospection was not quite complete.

A Roman Tribune is borne in his chariot from his Villa high on the hills overlooking the city and Campagni. His destination is the Forum. A great issue is pending, which may decide the fate of the nation. He stands like one inspired, while impassioned oratory moves the multitude before him. At the Villa a noble Roman matron awaits his coming and as she greets him her eyes shine with tender, adoring love. "Ah, this is best of all!" he exclaims in the lover's impassioned tones. "Love is better than fame!"

A beautiful youth suddenly appeared and entreated permission to visit Greece and the and the Orient to study the wisdom of the sages and

the Mystery schools. Looking with tender pride upon their noble son the permission was given. Many scenes passed in swift review before the watcher. There were intrigues, plots, changes of dynasty, victories, defeats, and the Roman Tribune was in the thick of the battle. A certain Centurion was his most bitter, most relentless enemy. This commander secured the cooperation of a Greek slave of the Tribune's household and one night a poison cup was administered. The Tribune and his beautiful wife were the victims. Later the Centurion met the same fate at the hands of the slave.

Once more the scene shifts to a King's Court in a Spanish Kingdom. Many great philosophers and sages were gathered here. There were Alchemists also and Arabian astrologers. One among them there was who knew his power and used it. He was the power behind the throne and he used his power for evil. He dabbled in the black Art and was dreaded and feared by all. He won the love—or compelled it through his magic art—of a fair young Princess, then tossed it aside as a thing of little worth. Over one of the provinces of the realm was a King. His soul would have been great and fine but pride and intellect held sway over him—not love and compassion.

The Princess whom the black magician wooed was his daughter. Love being denied her, she also took refuge in pride and intellect, and she became famous for her satire and her wit. Many suitors flocked to her court, but she scorned love. She satirized it and used the brilliant powers which she possessed to prove that intellect alone should rule and sway mankind. Her father, the King, united with her in this. The slaves, the menials of the Court, were but goods and chattels. If they suffered, it was but a natural sequence of slavery and service. He was never cruel, but love and compassion were foreign to him at that period. As his soul was inherently great and fine, however, and his intellect masterly, he was not far from his awakening. He needed but it little more suffering, a little more trial, and the rounded life would bear rich fruitage. He had tasted power through many lives, now compassion must he awakened.

"Ah, Marozia," he whispered, as he again awakens into the present phase of the one eternal life, "the lesson is learned—our lesson is learned."

* * * * * * *

Marozia's school was about to close for the summer. It was in a farming settlement, scarcely to be dignified by the name village. Her pupils were boys and girls of the farm, who must early return to the fields. The more advanced among these young villagers attended her father's former school, which took them into the Sophomore year of College.

Today, as Marozia returned across the newly-plowed fields to the farm-house where she boarded, a gathering storm burst in fury upon her unprotected head. The lightening was vivid—blindingly so, but she felt a certain defiance of danger—an elemental daring which found its source in the disturbed centers of her being. It was perpetual conflict within, why not without? "I shall abhor all calm, smiling things if this warfare continues," she exclaimed with a shuddering exultation, as a startling clap of thunder thrilled her senses. A frenzy—half-rapture, half-terror, seized her. She was wholly in sympathy with nature's mood. "Through scenes of terrible commotion"—"Yes, that is best at this stage of the pilgrimage—the conflict will end the sooner for we can only endure so much—in these sensitive bodies!" So she spoke to herself, while the storm without answered to that within.

When she reached her dismal little garret, the storm had spent its fury and she became depressed. It was so cheap and coarse and ugly within—and so stifling. There was something within her which always protested against ugly, sordid conditions. There were indistinct memories of marble halls, of courtly elegance, of position, of power. This innate sense was born more than instinct, more than a dream—it was a reality of which she was a part. All with whom she came into contact subtilely recognized this innate power of hers—it shone out through her face, it revealed itself in her bearing, it proclaimed itself in her exquisite soul, in its majesty and queenliness, in its refined beauty,

She had always been different from those

around her. Mrs. Morton and her father were the only exceptions. It was this quality which the villagers recognized, but could not understand—therefore resented it in their clumsy way. Environment had always meant much to her, but she was learning to live and endure, and smile above it all. Today her room seemed unusually depressing. The kitchen odors still lingered among the rude beams. She threw up her small window and a gust of rain-filled air swept across her flushed face. She drew in a long, full breath. In a passionate frenzy she appealed to the Infinite. "My Father, I cannot endure this longer! This close, stifling existence will kill me! I must have freedom, life! Even storm is better—the fury of cyclonic storm! Rather let my life go out in a quick, wild tempest than to drag on interminably in a dull, lengthened-out monotony!"

Then she thought of her father. No, I must live for him! I must learn to live—even this way! To *live,* not merely exist! Her former teacher, Mr. Arlington, came into mind as she remembered some things which he had said to her about the significance of life—real life. One thought stood out clearly now above the rest, as a sort of finale to her reflections. It was the importance of getting the most out of each passing experience, to find the lesson in each unhappy and distressful condition. "Otherwise," he had concluded, "we may spend a whole lifetime skimming over the surface of experience and not extract anything therefrom which we can carry on and convert into soul or faculty. We must learn to master conditions, not permit them to master us!"

"Yes, that is what we must do," she replied, as though her soul were speaking to him. "It is what I must do now and here!" She then drew her reading chair to the window; the storm was receding. She always enjoyed reading an epic or tragedy when the elements were in conflict. She took up the *Iliad*, but failed to become absorbed in the quarrels of the old Greek and Trojan heroes. For the first time, all the thunder of material measures, the minute detail of movement regarding these quarrels appeared foolish, trivial. The ponderous pages were no longer likened by her glowing fancy to the march of Jupiter. These fabled heroes suddenly appeared but overgrown children. In the marvelous complexities which the unfolding consciousness presents at this present stage of development, the physical prowess in war which was the principal requisite of that far-off age, indeed appears simple and primitive.

The warfare now is carried on within, where marvelous situations unfold—where stupendous issues are involved, where the forces fight blindly, enveloped in darkness. And—sometimes—one is not quite sure what the conflict is for, or what the issue. In a vague metaphysical way the mind knows that it is the age-long conflict between good and evil that must be fought out on the battleground of the soul, but where is the dividing line? It seems, in the last analysis, to be a question of parallax, of position on the Path. Yet the warfare must go on and the soul must suffer and gain by its suffering, added experience.

So today everything appeared commonplace to Marozia in the outward world. Her inner world had suddenly unfolded wondrous possibilities—possibilities of titanic suffering and steady, heroic march unto the silence and the twilight. As she sat lost in meditation, she seemed to hear her father's voice and his image rose before her quite distinctly.

"What is it, Father?" she cried, springing to her feet. "I must go to him—something has happened." She half sobbed as she sank back in sudden faintness. The old library at the Villa rose before her in startling distinctness. She saw faded crimson of tapestries and rug, the long rows of bookcases surmounted by busts of Homer, Milton, and Shakespeare; the large fireplace before which they sat on winter evenings, the richly carved mantel, holding the antique clock and vases; the white fur rug before the fireplace on which she used to curl with Rover at her father's feet; the big easy chair, drawn up before the library table, and the glowing fire.

She saw her father's grand spiritual face, a patient, suffering face, and could hear his voice, which grew lower, tenderer, as the light softened and faded and shadows crept into the corners

around the great bookcases. How he interpreted and paraphrased and suggested new beauties of rendering in his own vivid, eager, inimitable way. His paraphrases were the best part of it all. As the light faded away she always sat upon her hassock at his side with his hand resting in benediction upon her head with its crown of dark shining hair. Sometimes—and she shivered as this Picture arose—the mountain ash shook its red berries against the window panes as the night wind stirred and moaned like a soul in pain. Then, while this picture passed before her vision, a strange thing happened. Suddenly her vision expanded and another scene back in a classic age unfolded. A Grecian facade, a rare garden, a coast, scene after scene in panoramic view, glided by, and always there seemed to be two spirits linked indissolubly to hers. As the scroll unrolled she was conscious of another influence, compelling, yet from which she shrank in vague horror. Then a Roman Villa came into view and she felt the same great spirit moving along beside hers through the stirring scenes of that period. Always there was the deep sense of unity with the great Ego which now masked under her father's personality. When she took up the present thread of her life, she sprang up and made ready to go to him. She rode in a farmer's cart to the village, then hastened along the rain-washed street. She shuddered as she heard the old mill-wheel creak, but hastened on with one impulse—to reach her father.

"Ah, my little Girl, I thought you would come!" he said as she entered. She was stricken dumb by the pallor of his face. He tried to smile as he reached out his arms toward her.

"Father!" she gasped, as she buried her face on his shoulder and sobbed from reactionary weakness. She felt faint and sick.

"You called me, Father."

"Yes."

"You needed me, dear Father."

"Yes, I needed you—but why did you think I called you?"

"I heard you quite clearly and saw you at my side—so I came."

"My little Girl—Child of my heart!"

"But Father, you are ill—tell me all, for I am strong now and have learned to endure!"

"Marozia, my child, I think that I have lost something—something which played like luminous flame within, compelling utterance! Something which I tried to hold, and question, and express. But it is gone—and I—am lost—in the shadows!" His face suddenly had become shrunken and wan, and his eyes had lost their deep glow.

"Oh, Father—dear Father—you break my heart! It is not lost—it must not be! It will return with new power ! You are weary now and need rest! Oh tell me—tell me that it will come again!" Her anguish aroused him.

"Yes, Darling, it must return—it must return! The divine Purpose never includes caprice or failure. It is always completing, perfecting. It would not desert me now and here. I take the gift itself as a sign and token."

"Spoken like my own dear Father!" A convulsive shudder passed over him and a host of haunting memories trailed in its wake. That was her reply on that memorable night—it seemed ages ago—when they walked through the beechwood together. That was at the beginning of the tragedy, and on that night of prophetic shadow his sorrowful spirit caught beams of light from her sunny one.

"You remember, Father, our walk through the woods on the night of my home-coming! You spoke of the inner meaning of our sorrows and trials and later in the library at the close of the evening you spoke so eloquently of the *'Sic itur ad astra.'* You reminded me that the way thither does not so greatly signify if we only reach the stars—which typify our goal. You are now passing through the 'deserts whose solitude presses with silent dismay on the heart.' But take courage, dear Father! On the far horizon I see a light—a beautiful light, violet-hued—and you will walk in it—I see you walking in it now—your beautiful visions living realities—and others—many others will see and know through you." She spoke eagerly, passionately, as if with prophetic insight. Here yes were tenderly luminous and her voice vibrant with strange mystical sweetness. She bent toward him

with her hands folded over his thin, nervous fingers. There was wistful tenderness in his face—the child-look veiled during the stirring, aggressive years was creeping out through its mask of flesh. It was not the senile weakness of an unused mind and a coarsened heart, but the gentle purity of a strong, far-seeing soul chastened by manifold sorrows. As he gazed on her with loving pride he grew stronger. They talked of his work and plans and the glow returned. He marvelled at her deepening power and insight.

"I think the luminous Flame has entered the soul of my child," he said as they parted for the night. Her smile held a touch of mysterious awe blended with electrical radiance.

Chapter XVI

Events now hurried as they have a way of doing when a crisis approaches. Within the weeks that followed two of them stood out above all the others in Marozia's life and her father's. The first of these was the pivot upon which the situation turned. Ralph Remington had finished his book and it was rounded and completed under the power of his olden inspiration. It was a master key to many baffling problems of life and through it gleamed the light of truth—truth for future ages to work out. During the weeks which had passed since his vision, he had wrought with a new power—a power born of deep compassion. He no longer stood apart upon the heights working indirectly for humanity through his genius, but felt himself to be one with it in all its age-long struggles. His work was his contribution to the whole, his offering upon the altar of service. He had not thought of the material side until one sorrowful day when he was suddenly confronted by cold, bare facts—mercenary, sordid facts they seemed to the gifted dreamer in the full flush of creative power. The publisher to whom he offered his work sent the customary reply that his work would be read, reviewed, advertised and published in accordance with the usual terms; viz., the author to pay for the cost of the first edition. He tried again, but met with the same result. Another demanded a certain sum for a favorable review and a sufficient number of subscribers guaranteed to cover the cost of the first edition. No one was willing to take the work on its merits and bring it out. A year ago he might have raised the requisite amount, but now there was absolutely no possibility of compliance with the demands of the publishers.

With a sinking heart he received one blow after another, each time with less power of resistance. Everything depended upon the sale of this book—everything. All his future work hinged upon it. If this were successful his creative powers would know no limit. If it failed, or if he failed to bring it before the public—ah, he dared not face the tragedy—he dared not think farther. He had nothing else to turn to—the end had seemed to come to all things for him.

The crisis was reached one Saturday evening when Marozia walked with him to the village post office for their daily mail. The blow had fallen, the last crushing disappointment had come to his long-tried heart. He seemed doomed to defeat.

The next day Mrs. Remington left them. She would no longer endure the poverty and share with them the shame of apparent defeat. It was then in one moment of fierce sorrow, of blinding agony that Marozia's resolution was taken. She would save her father at all cost to herself. She would marry Claude Rathburn. Circumstances had thrown her into his society quite frequently of late and he had lost no opportunity to weave his coils about her. One night, not long after her decision was made, she became the betrothed bride of the man from whom her whole inner nature shrank, but who possessed a strange power over her.

During the days which followed there was tempest within and chaos with a certain amount of emotional daring, of wild abandonment to the forces which swept her on. Her great mind, suddenly brought down from its own high plane to the astral vortices, found itself in a strange bewildering complexity of emotional experiences. It had in that one fatal moment of sudden decision allied herself with the world of illusion and phantasy, for she would not take more than she gave. The choice was made through a pressure of circumstances irresistible because of her unselfish love. That

motive was the redeeming and absolving element in an otherwise mercenary and sordid transaction. Now that she had made her choice, she would not rob him—she would fulfill her part. To that end she compelled her emotions, she stifled her ideals, her reason, and tried to coerce her heart. She would love as a wife should love—if not now, after the solemn words were spoken which should link their lives together. She had a very faint conception of what this implied. To her now it was a hazy emotional experience which would invest life—their life together—with a sort of romantic halo. Beyond that she dared not look.

She began to wonder if she would ever know peace again. Her inner life now was one of alternating conflict and wild exhilaration, which carried her on unto her doom. Her soul was a very medley of contradictory emotions. Her solemn-eyed angel still whispered "no" in the still hours of the night when she entered the silence of her soul, but she had made her unalterable decision and tried to persuade herself that she felt as she should feel. She would compel her heart, or her emotional nature, to obey. She would give it no choice, for her father's life was at stake.

To add to Claude's adventure in this wild game, the spring days were here in which nature allied her marvellous enchantments with the power of awakening emotions. The spell which was now weaving around her heart was vague and dreamy as the charm of moonlight, yet colored by the romance and poetry of her soul. The birds were intoxicated with life as they soared in wild, rapid flight through the fragrant air. The forests were filled with eager young stirring things: the blue lakes and the mountain streams were instinct with quick, flashing life which disdained not its piscatorial rebirth. The elder-bush along the winding lanes offered its fragrant contribution to the enticing sweets of honeysuckle, wild rose and syringa. All things were ready for the nuptials of spring promise and summer perfection. Like a weary child she began to yield to the strange spell which enwrapt her.

As she was passing the Rectory one day soon after the betrothal, Mrs. Morton called to her:

"Come in and see my orchid, Marozia."

As they passed up the flower-bordered walk arm-in-arm, a stranger would have been struck by the similarity between them, and doubtless would have taken them for mother and daughter. The same bright, eager, glowing features, the same soul-lit eyes animated both faces, only one was young in years and the other thrilled with the spirit of immortal youth, while the passing years had set their seal of tranquil beauty upon the sweet, fair face. Ralph Remington had often noticed the resemblance. He alone could account for it to his interior consciousness, for one sweet face had been his lifelong inspiration and ages ago they had loved and lost.

As they stood before the orchid, their flower-like faces bending close to the ethereal blossom, Marozia exclaimed in her old, eager, child-like manner:

"Oh, how beautiful! Wonderful, too, is it not, dear Mrs. Morton?"

"Yes, wonderful when we consider the conditions under which it works." A bright, piquant smile flashed out. It had the effect of electrical radiance.

"There is but slight analogy between human parasites and their type in plant life."

"None, Marozia, except that they demand similar conditions under which to exist."

"Mrs. Morton, before I go, will you sing for me? It is so long since I heard the dear old songs!",

"What, must I sing the same old songs? Surely they will seem simple to you now!"

"Simple things always are best when they are sweet and true." Mrs. Morton detected a note of sadness in the low, earnest voice.

"Truly she has changed," she thought. She did not dream of the betrothal, but she knew something of Marozia's inner nature and the trials of her life. She knew that her nature was not inherently simple, but complex, many-sided, and its needs proportionately great and manifold. When, therefore, she uttered that sentiment, Mrs. Morton fancied it to be the result of stifled longing—the forced content which succeeds a long paralyzing agony.

"That numbing serenity is not for the young—that deep tranquillity which stills the wild clamoring emotions. It is for those who have borne life's burdens and received countless shocks and scars. To them it is a blessed compensation, a benison." Thus she mused, while her heart went out in sympathetic love to the sweet girl whose ideals were so high and womanly. She seated herself at the piano and touched the keys with a caressing movement. Her voice retained all its old-time sweetness. Marozia liked to hear her sing, there was such sweet naturalness underlying and vivifying all her culture. There was no artificiality in her art, no affected vibrato, only the natural one which suggests the quiver of soul, exquisite as the sweet tremor of the organ's *vox humana.* She sang one or two old ballads which suggested the fragrance of the dew-bathed narcissus combined with the breath of marigolds, spicy pinks, and sweet williams. Then she caressed the keys while talking in a low tone to Marozia and the Spring Song of Mendelssohn's mingled its vibrating sweetness with the lyrical thought currents. Then a momentary pause, a low, tender prelude and she sang softly:

I think of a City I have not seen
Except in my hours of dreaming,
Where feet of mortals have never been
To mar its soft, soft gleaming.
There's a glimmer of pearl and a glint of gold,
And a breath from the souls of roses,
While glory and beauty all untold
Steal over calm reposes,
As I dream, as I dream
Of a City I have not seen.

The last line trembled away like a soft breath upon the twilight air. There was something about that simple little song with its childishly sweet iterations, its plaintive, appealing lilt, its imperfect rhyme and rhythm that touched Marozia. Perhaps it was the associations connected with it. When she first heard it, Mrs. Morton sang it in a soft June twilight, when the scent of roses filled the air. Her heart had been full of wild conflict and the song brought a benedictory calm.

"A breath from the souls of roses," she repeated with eyes aglow and voice tremulous. "How that figure grows in beauty—in the light of our high teaching!" Mrs. Morton left the piano and sat by her in the window recess.

"One may carry it on and on," she answered softly.

"Yet it is more beautiful in what it suggests than in what it says," dear Mrs. Morton. "That is the keynote of power in poetry and song. When it says all, it has lost its charm, its beauty and mystery. There is an *ultima thula* in art, but not in spirit."

A sudden shiver seized Marozia as her eyes met Mrs. Morton's. She was about to speak of her betrothal but hesitated. With those clear-seeing eyes looking into hers she grew painfully conscious of the great disparity between her former ideals and the present reality. Yet she—Marozia Remington, Idealist—possessing the artistic temperament which demands so much, the philosopher's mind which reasons, analyzes, compares, thinks so persistently, and the spiritual unfoldment which could see the inner glories, was irrevocably pledged to him—to be one with him.

It is most difficult to resolve a beautiful dream into words. Marozia was beginning to dream since she compelled her emotions to awaken, and her dream took on the hues of her own rich nature and was altogether fair and pure as became an Idealist's love. Yes, Marozia loved, but not a personality. She loved love itself. The rays shone out through the refracting ether where the image of Claude stood, but shone through and beyond him to the distant heights where her Ideal waited in mystic light. Until this moment she had not awakened to this knowledge, but had lived in her dream.

Then suddenly the passionate conflict was renewed. She struggled a moment with her emotions and then with a desperate determination to have it over with as quickly as possible—Mrs. Morton must know.

"There is a crisis approaching, Mrs. Morton! Things cannot go on in this way much longer! It will kill Father—and he *must* he saved!" Mrs. Morton's face paled and a convulsive quiver passed over her. She was silent. She understood

far more than the mere words conveyed

"There is only one way and I have chosen it—I will marry Claude Rathburn."

"Marozia!"

"Yes, do not be shocked, dear Mrs. Morton, I have promised to marry him."

"Marozia, my dear Child—surely you will not take this step for any other motive than one which alone can sanctify the union! There must be some other way—there must. Or—perhaps—you do love him!" There was tender appeal, half fear, half hope, in Mrs. Morton's face and voice as she leaned forward and drew her friend close to her in a loving embrace.

"I will not wrong him, Mrs. Morton—I will love him."

"But not now, Dear?"

"I do not know—yet I will try!" Then a shudder crept over her as she realized her bond. How could she, Marozia Remington, who had always been so free, and gloried in her freedom, how could she endure the bondage to a man like Claude Rathburn—unless she could love him with her whole heart and soul? Her intuition told her that she could not do this, but she put the consciousness aside. She resolved that she would—she must, for she was betrothed to him and he would save her father and make it possible for his heart's desire to be granted.

* * * * * *

Claude urged an immediate union, and a sudden fear made her hesitate; then she thought of her father—and consented.

(To be continued)

The Source of Spiritual Power

Norine Welch

MAN is a dual entity—composed of higher and lower self—spiritual and material, known as Individuality and the Personality. The "Higher and Lower Self," through the Mind, constitutes the Creative Intelligence of the Universe. The "Realm of Thought" is an ocean of mindstuff, upon which vibrate all the thoughts of *all* minds: and upon this fact is founded the Law of the intercommunication of mind. It is upon this Law that all the attainments and achievements of man, both in the mental and material worlds, is based.

The *nature* of one's thought determines the *rate* of his vibration and this Law is such that it puts our minds in touch with thoughts (in this Universal World of Thought) that are of the *same* nature or rate of vibration as those that we are thinking. Hence in this way we attract to our minds, the knowledge we desire upon any subject. The great men of all the ages—the philosophers, inventors, and geniuses in music, art, and poetry, have drawn upon this unfailing and inexhaustible Source for inspiration and aid—most of them, no doubt, were ignorant of the existence of such a Realm and of the Law regarding it, hence they unconsciously brought it into operation.

But we are now reaching the stage in our evolution when conscious use of this Law is required for the broadening of man's consciousness and the awakening of latent powers; hence the unparalleled impetus of the study of the "Rosicrucian Philosophy," "Higher Thought," Advanced Thought," "New Thought," "Christian Science," etc., and many there are now who *consciously* draw upon this Source of Supply. However, there are many even of these who have merely an *intellectual* consciousness—born in the *brain,* of these teachings.

But there will come a time to all, as it has already to some, when the heart cries out for a more intimate knowledge—an *inner* consciousness of the deepest truths of Being. When we realize that *Wisdom is crystallized pain,* then we have the real key to man's evolution—not only spiritually but mentally and physically.

Suffering, in its various stages—from a slight mental discontent, of minor physical ailment on up to the bitterest anguish or most excruciating pain, urges us on to *try* to better our condition.

Hence our bitterest experiences be come our stepping-stones, and when we know the *true* philosophy of life, even our sorest afflictions are robbed of much of their sting.

Who does not know that it is at such times, when we have exhausted all of our mortal mind and all that any other mortal can offer, that we return to a higher Power for help.

In all the ages that have passed man has looked *without* for his God—has thought of Him as being up in Heaven, so far away, and with so many of us children to look after that we were even doubtful if He could hear our petitions. But now a few are beginning to find that the "Kingdom of Heaven" is *within* and that "God our Father" is enthroned in its midst. For this last sentence to be comprehended we must know that the Infinite—the Absolute—is the One Great Divine Spirit—"Creator of all that is," and that the "Higher Self," the "I am"—the Individuality (synonymous terms) within each human being, is *individualized* Spirit—one infinitesimal particle of this Great Divine Spirit that has been sent down into physical manifestation through a human personality, which serves only as a *focal point* for the expression of the Spirit—the "I am"—the "Higher Self."

Now, then, when you have reached the point where you recognize the truth of the foregoing, you are then in a position to accomplish *that* to which reference is made in the opening clauses of this article. You must, of necessity, have reached the consciousness that this "Higher Self," being a Spark or Ray of the Infinite, *must* possess all the attributes of God— "made in His image and likeness," and "is nearer than hands and feet," and when you desire Light upon any subject, you have only to *call* upon *your own* "Higher Self," who is your "*personal God"*—your Teacher—your Master. Always abiding within is this "Silent Watcher"—ever quietly awaiting your appeal for help—whether given consciously or unconsciously, and when you turn to It in absolute FAITH and TRUST, It quickens your consciousness to a solution of your problem or dilemma. Your call is heard by "the Christ within" (your "Higher Self"), which is the link with the One Great Spirit, Who then comes to your aid, kindles your Light, and with its Flame quickens the vibrations to the rate commensurate with the *nature* of the knowledge desired—holding therein the answer to the cry. But you must realize that in the matter of *trust,* is involved your *willingness* to await the Higher Self's own time and way to answer. It may come to you in the Silence, or in a printed article, or through the spoken words of a friend, or a little child.

Keep your mind on the alert—watchful but not on a tension—that you may be receptive to the Inner voice that indicates when your answer comes. Your "Higher Self" is ever striving to *impel* you onward and upward and every experience in your life has in it a hidden lesson that It is trying to impress upon you, and when you reach the point that you recognize this fact and seek diligently to interpret the meaning, and having done this, incorporate its essence into your being, you are then making long strides toward a perfect manifestation of the "Perfect Man" within.

ASTROLOGY BY CORRESPONDENCE

To us, Astrology is a phase of Religion, and we teach it to others on condition that they will not prostitute it for gain, but use it to help and heal suffering humanity.

How to Apply for Admission

Anyone who is not engaged in fortune telling or similar methods of commercializing spiritual knowledge will *upon request* receive an application blank from the General Secretary of the Rosicrucian Fellowship. When this blank is returned properly filled, he may admit the applicant to instruction in either or both correspondence courses.

The Cost of the Courses

There are no fixed fees; no esoteric instruction is ever put in the balance against coin. At the same time it cannot be given *"free," "for nothing,"* for those who work to promulgate it must have the necessities of life. Type, paper, machinery and postage also cost money, and *unless you pay your part someone else must pay for you.*

The Case of Flight Lieut. Darroll

IT was the hour preceding dawn, low rolling grey clouds were rapidly disappearing and the night drizzle ceased, as Jim Darroll stood in a trench (somewhere in France), receiving instructions before making an observation flight in his beloved machine.

He was to report on a certain sector of the German lines and if the enemy allowed him to remain long enough, to take a snapshot. These and other technical matters were discussed between him and his chief—a bird-man like himself, of the type we are beginning to know so well, slight in build, bright of eye, a personality vital and alert.

Jim's face shone pale and tense by the light of the electric torch, yet he had had so much of the work that he was not conscious of any special thrill in the adventure which lay before him. It was his duty and his business.

One look at his watch, and then a spring to his machine. The pilot, a boy of some spirit, was grinning as boys will, awaiting the signal of departure. "Five minutes more, Bill,"and then Darroll turned aside to re-read a very precious document, "Her letter." "Dear old Jim, when this reaches you, you will bear a very special decoration—'Father,' and I wish you could know how radiantly happy your girl is at the prospect. Even as you read, maybe there is a dear little soft head on my arm, darling fingers, and sweet curly toes, all its precious little body waiting for its daddy to see. Try and get leave if only for a day or two.

"Jim, dear, we are both in for big adventures . . . . it *may* happen that one is taken . . . . but I know that death itself will not, can not part those who love as we do. The last vestige of fear leaves me as I write."

Your own Alice.

"Contact!" the machine skimmed the ground like a bird and then rose up in the chill air. Not far from the lines were shrill twitterings, and busy little noises from the birds who nestled in the untouched coverts, wide-eyed and unafraid.

A thread of exquisite carmine hung just above the lavender light and rose of dawn . . . . and the engines throbbed and throbbed . . . .

What was it? . . . . A shock—a blinding flame . . . . They've got us, Bill, properly now."

No answer—Where's the boy and the machine?—and then—Jim forgot all about his important mission in an exquisite sense of peace and rest. He was floating . . . . floating in some blessed sea of calm. Colors of rose and gold enveloped him. His khaki uniform seemed to have been replaced by a garment of beautiful texture, his eyes rested on a glorious garden just ahead, a garden in the sky. It seemed very strange. Flowers were climbing in a riot of sapphire, rose, and flame and of many shapes quite unfamiliar yet exquisite. Tall trees stood sentinel by a lake of blue on the bosom of which floated lilies of a hyacinthine loveliness, such air, and such a sky!

Where am I? This is not France . . . . Can we have drifted to the Italian lakes? Where on earth is the machine . . . . I'm dreaming perhaps . . . . No, I feel far too alive and well for a dream . . . .

Ah! Alice, my darling girl . . . . How did *you* get here . . . . here . . . . This *is* heaven.

Jim . . . . don't you know I died yesterday, but I didn't die, and you . . . . you have just come . . . . No more good byes!

The casualty list recorded the simple fact that Flight Lieutenant Darroll had been brought down by a Fokker, on September 7, while the *Times*' death notices included "Darroll . . . . Alice, beloved wife of Lieut. J. Darroll, and her infant daughter."

Their friends exclaimed, "How sad!" each in a different tone of voice, and no one said, "How splendid!" which was really *very* sad, because they did not know.

—S. A. Women in Council

Question Department

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The Web of Destiny

QUESTION: You state that from the spiritual point of view all things are good, or words to that effect, but take, for instance, the unspeakably vile and dastardly crimes being inflicted on the helpless civilian population of some of the nations in the war zone. The theory of rebirth might argue that these wretched people so suffering might have committed similar atrocities in previous existences, though that is to be doubted, but even so, can two wrongs make a right? In view of such conditions and one's powerlessness to obviate them, the mind feels almost driven at times to take refuge behind that philosophical doctrine which teaches that the report of the senses is illusory, the bad dream theory as an explanation of the evil in the world, or simple materialism, which, of course, from the nature of its tenets, does not need to make any of the explanations expected of the spiritual teaching. Is there another solution to the problem which I have not hitherto perceived?

Answer:

Yes, indeed, there is; for although we with our finite minds are unable to grasp the intricate details of the tangled web of destiny, the broad outline of the law of love, which works for good through what seems to act as evil, may be readily discerned by every one; but before we enter direct discussion of the question allow us to correct our correspondent. *We do not say that all things are good,* for if that were true it would be well to continue these atrocities or which our correspondent speaks; but we have always maintained, and do still assert, that every evil is really *good in the* making—that is to say that out of that condition something good will come. We do not shrink from calling a cloud a cloud, but we point to the silver lining which shows that beyond and back of it the sun still shines as beautifully as ever and if the sorrow and suffering caused by this war is the means of finally abolishing wars from the face of the earth, surely the cost is not too great.

From your remark that the theory of rebirth argues that the wretched people so suffering may have committed kindred atrocities in previous existences, it is evident that you are under the common misconception that all present conditions must be referred to actions in *past* lives and that you are either unaware or have failed to take into consideration the fact that every moment of our lives we are generating *new* destiny as well as at the same time we are working out our old scores. This great and important fact was set forth in the ancient Greek mythology, where the Fates are represented as three—past, present, and future. Also in the Norse mythology, where the three *Norns*, Urda, Skuld, and Verdande, are spinning the thread of fate *and unravelling it again.* Nor is fate simply a measure to get even. If in one life A stole from B and ruined him, we must not assume that in a following existence B is going to become dishonest and steal from A. That would, indeed, be a bad solution of tho problem, for it is surely better for a man to lose his money altogether than to retrieve it at the expense of his honesty. Similarly, supposing that in a previous existence, as suggested, the present victims of military atrocity had been guilty of oppression against those who are now causing them suffering; it would have been better for the soul-growth of these one-time victims that they had no revenge than that they should be in this present life made into savage beasts. If that is the way the law works, then cruelties and atrocities must multiply and one can only shudder

to think of what is in store for humanity in the next life when the injured civilian of today will wreak vengeance upon the heads of the present military aggressors. But, thank God, this is not so: A study of the *memory of nature* has shown conclusively the truths of the spiritual teaching that *hate ceases not by hate but by love and service.* It has been found in every instance in the cases investigated by the writer—and they number hundreds—that whenever in any one life anyone has injured another, the suffering brought upon himself by the act during the purgatorial expiation following death has compelled realization and repentance, at least in a measure. He is then placed in a position where he may render some service to the one he has injured when both return to physical life. If he grasps the opportunity, well and good, then both parties are benefited. Peace on earth and good-will are fostered. If he refused, he is placed in a position where coals of fire are gathered upon his head and in a third life he may be induced to pay the debt by service, or he may be made the victim of someone else's wrong-doing and thus learn the sympathy and fellow feeling which induces the required service. But whatever the methods, and they are legion, in some way or other the debt of hate will be repaid by love, for that is the only way that humanity can grow better.

Applying these ideas to the present problem of the sufferings of the civilian population in the war zone, and while admitting that the past may have something to do with it in some cases, it is also more than likely, and undoubtedly a fact, that a vast amount of *new destiny* is now being generated, both by the aggressors and the victims. Neither should it be forgotten that the aggressors are suffering great privations themselves, as well as their victims, It is a time of suffering all around and the purgatorial experiences of those who are now allowing their lower nature to run riot will be exceedingly severe. Then when a new life has begun and they are placed in a position where they meet their victims, the sub-conscious memory of the purgatorial condition will engender in the vast majority a desire to make adequate amends, so that out of the fiery furnace of present affliction there will come a reign of peace on earth and good will among men.

A MISPRINT IN THE "COSMO"

Question:

On page 89 of the *Cosmo*, we find the statement that *attraction is* a *centrifugal force,* and this has upset the Boston class because it is not in conformity with the dictionary definition of the word "centrifugal," and on reading some of those nice little sermons to students I found on page 2 of the "Occult Effect of Our Emotions," part 5, the following: "In purgatory the cleansing process is accomplished by *the centrifugal force of repulsion,"* et cetera. Please explain this discrepancy in the *Rays*.

Answer:

The writer has not read the *Cosmo* since finishing the proof-reading in 1909, but students have, from time to time, called his attention to typographical errors, which have been corrected in the later editions. It happened that the chart on page 100 and the small matter explaining it were left out of the first edition, and so was nearly a whole page explaining what becomes of the moons of the different planets when they have served their purpose; but we thought by this time the book was almost free from errors, for no one had previously called our attention to this mistake, perhaps because it is so evidently wrong, and it is a surprise that should give anyone a moment's doubt. Certainly *attraction,* which aims to draw something to a center, is a *centripetal* force, and *repulsion, w*hich aims to scatter, is *a centrifugal* force, as proper1y defined in the dictionary. We will take care that when the sixth edition of the *Cosmo* goes out this mistake is corrected so at it may not in the future cause anyone to hesitate regarding our meaning.

YOUNG SOULS, AND OLD

Question:

I would like to ask a question regarding a statement made by Mr. Heindel in some of his writings to the effect that when the Ascendant is in Aries it shows that the native is *a young soul*, or in other words as it were, in the beginning of material

manifestation. Opposing this, Mr. Heindel also says that whenever the Ascendant occurs in Scorpio, it indicates that dissolution has taken place as a beginning.

Now while the Aries aspect indicates a physical proposition, the Scorpio aspect leaves one in doubt. Is this Scorpio aspect related to the physical alone and in what manner? Does dissolution follow immediately, or is it of a gradual nature, finally culminating in the passing through the sign Pisces? This question comes close home to me, inasmuch as not one of my immediate family has the Ascendant in a sign preceding Gemini, the sign of my Ascendant, if the hour of my birth is in any way correct. Mrs. B's Ascendant is Leo, Helen's is Sagittarius, Mabel's is Cancer, that of Dora's is Gemini, that of Dorothy's is Scorpio and lastly, that of Baby Ethel is in Pisces.

Mr. Heindel also states that the chart of a seven months' child is difficult to handle in that it seems so out of line with the native concerned. I am a seven months' example and can vouchsafe for the truth of this statement, but taking the forepart of this letter into consideration, I am at a loss as to just how I can reconcile conditions in my home as regards the Ascendant of each member and the apparent indication and inclination of each as opposed to myself.

I may misjudge, the years may bring their changes, but the oldness or youngness of these souls would appear to give expression to the general characteristic of each, especially as regards the moral tendencies.

Mrs. B. and my children may stand upon a higher' plane than I in this respect, but there is one thing that is apparent thus far, and that is the class of ideas I entertain and thrive upon seem to fail to appeal to them. In other words, apart from the fairy stories or mild form of fiction liked by nearly all of my children, all mental desires tend toward the earth, earthly. As for maturity and soulage as regards inclination, I seem to stand almost, if not wholly, alone. But if I have originated as a younger soul, it seems to have the effect of giving me an outward and bolder expression, out-running them in my endeavors, or am I misjudging myself as well as them? Yours in perplexity and struggling for more light, H. E. B.

Answer:

Even if it were true that we have made the statement you ascribe to us, that those who have Aries on the Ascendant at birth are young souls, that would be no guide in your case, because you admit being a seven months' child, and, therefore, the general principles could not be applied in your case; but as a matter of fact we, have never made such a statement, and if you look up the passage to which you have reference, you will find that your memory played you a trick. What we have said, and still say, is that the spirit is born under all of the twelve signs in order that it may gain the experience which comes from each, and it may be taken on general principles that *those who are born with Aries on the Ascendant have just entered upon a new life-cycle, a higher spiral on their path of evolution.*

Thus it is evident that others in their immediate family or environment may have any of the other eleven signs rising and still be one or more rungs or spirals below or above the one who has Aries on the Ascendant. When this is understood, you will also readily realize that when a person reaches Scorpio, the house of death and dissolution, the fruit of all the lives under the various preceding signs are beginning to ripen and dissolve, so that when the spirit progresses through Capricorn, Aquarius, and Pisces, these fruits ate gradually assimilated and the seed ripens for the entrance of the soul into Aries and the commencement of a new life-cycle.

It should also be understood that the number of births under any particular sign varies according to the adaptability of the spirit and the readiness wherewith it learns the lessons that have been set for it by the divine Hierarchies. There may be only one birth under Aries in a certain life-cycle and perhaps five or ten under other signs, and vice versa, so that if two spirits were to enter birth under the sign Aries on the same spiral of evolution and one were diligent in learning his lessons in the School of Life, he might be promoted to the Taurus or even the Gemini class before the other

left Aries. Then he, having a particular liking for the Gemini work, might speed on past the other who would be slow in the Cancer path, and so on. There arc no definite rules. Everything depends upon the inherent quality of the soul, and what one does is no criterion whatever for what another may do; so you cannot judge the status of anyone merely by examining their Ascendant.

There is only one method that gives an approximate solution of the problem and shows what is the intention of the divine Hierarchs concerning a particular life, and that is by comparing the relative progression of the Ascendant and the Midheaven. When you do this, you will note that one of them moves faster than the other. Supposing, for instance, that you progress the horoscope of a person for forty years. Let us say that one degree of Aries is on the Midheaven and one degree of Cancer on the Ascendant at birth. Suppose, then, that at the age of forty the Midheaven has progressed to Taurus 5 and the Ascendant to Leo 15: It shows that the Midheaven has traveled 35 degrees while the Ascendant has traveled 45.

The Midheaven denotes the spiritual tendencies and opportunities in life, while the Ascendant shows the material side. Thus it is evident that the opportunities placed before that soul have been mainly material and the tendency of his evolution in the particular life under consideration would be of the earth, earthy.

But, mark this, the horoscope, as we have repeatedly reiterated, shows only tendencies. It is quite possible for a person with such a horoscope to determine to go his own way and cultivate all the spiritual opportunities he possibly can. If he has sufficient will power to do this he may change his life entirely. Another, whose Midheaven progresses faster than his Ascendant, might find it difficult to attain material success, but would have all the opportunities for soul-growth he could wish placed in his path. He also may determine that he will rule his stars and succeed in worldly things; but whether he does or not depends upon the strength of his will pitted against the suasion of the stars.

THE PLANET OF *JOY IN THE HOUSE OF SORROW*

Question:

I notice in the magazine for April just to hand you welcome queries relating to discrepancies in astrological declination, so I should be pleased if you would point out the line of thought to make the following statements agree.

In the horoscope for Doris A., in the Feb. *Rays,* you say she is going to have an easy life, for there is not a single bad aspect in the figure. Now, Venus is in the twelfth house and in *The Message of the Stars, o*n page 19, it says, speaking of Venus in the different houses, except the house of sorrow, presumably the twelfth: "There the smile of love is drowned in tears."

Answer:

When you judge the effect of planets in a horoscope you should remember, in the first place, that no single aspect or position is sufficient to cause any important effects in the life, but that the general tenor of the horoscope must always be taken into consideration. In the next place, it is important to remember that aspects between the planets have a stronger effect than mere house or sign position.

If the general indications of a horoscope show a good and easy life, Venus placed in the twelfth house will not alone be able to change the validity of this judgment. If she were afflicted by a square or opposition of Saturn, the case would be different, and the general judgment must be modified to conform to this fact. But if she were to receive a trine from the Sun or Jupiter, the mere fact of her placement in the twelfth house would be almost *nil,* in comparison with the effect of such powerful aspects.

So if you will just keep those points in mind and remember that the influence of an unaspected planet is weak, no matter where it is placed in the horoscope, and that no single aspect is decisive at any time, you will have no difficulty in reconciling our statements.

Our Motto: A Sane Mind, a soft Heart, a Sound Body.



The Astral Ray

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Esoteric Astrology

Geo. T. Weaver

Part II

The Natal Star

THE Divine Science of Astrology is divided into two general departments, Exoteric and Esoteric, or Practical and Ideal. The one has to do with the personality of man, the practical life. The other with his individuality or ideal life. The one with his human, the other with his divine side.

Exoteric Astrology decides all matters pertaining to the health of the native, also his mentality, temperament, disposition, fitness for vocation, money prospect, popularity, station in life, marriage, family affairs generally, friends or enemies, abode, traveling, accidents, length or life, time, place, and circumstances of death, together with physical appearance and peculiarities, and all other matters pertaining to the ephemeral life. All these matters pertaining to the personality depend upon the Rising Sign; that is, the sign that was ascending in the eastern horizon, and its degree, at the moment or the birth of the native. And the sign the Moon was in at that moment and its degree of progress through that sign. Also with the location of the various planets in the signs, and their various degrees within these signs, and with the relations they sustain toward each other by aspect. Also with the characteristics of the various signs, whether cardinal, fixed, or common. Whether masculine or feminine. Whether oriental or occidental. At the zenith or nadir. Whether of the fiery, earthy, watery, or airy nature. Whether of the intellectual, serving, or other quarter. Whether fruitful or barren signs. The personality also depends upon the mundane houses, their locations in the wheel. The significance of each. What planets, if any, they may contain and the degree of each in the house it may occupy. As to the planets, peculiarities of the personality are decided by the nature of the planet as well as its location. By its strength or weakness in the horoscope. All these and many other matters must be known in order to accurately determine the points referred to above.

Esoteric Astrology has to do with all matters relating to one's Individuality, or permanent being. His ideal life. The inner being relating to the Ego and its various divisions. Intuition or abstract mind and highest planes of being, whenever the race or any individual member of it has advanced far enough to have awakened consciousness on these planes. Individuality means undividability, or the Holy Spirit, or whole Spirit

in its eternal unity. This is the feeder of man esoterically, for in this Whole Spirit, composed of the radiations of the Sun, Moon, and planets, we live, move, and have our being. The particular individuality of the native may be known by the sign the Sun was in, in his annual circuit, or apparent circuit, above the Earth. If, for example, the native was born when the Sun was passing through the sign Aries, he is said to be an Aries Individuality, and so of each of the other signs. The individuality is governed by the benefic planets, while the personality only is under the dominion of the malefics, such as Mars and Saturn, and malefic aspects of the benefics. The planets, with their aspects and signs and houses, aid in deciding the degree of individuality, whether advanced or elementary. Whether the reborn soul brought with it many evil tendencies or few. And whether these tendencies either for good or evil are strong or weak.

It is said that every Ego or living Soul, or Individual possesses a Natal Star, peculiar to itself. This star accompanies each individual throughout his entire existence, whether he be in the active world of mortality, or in the intermediate state of rest. This star is a celestial ball or apparent planet, of synthetic colored light, but is not visible, so this is not the planet under which he is born. Only, wise men, or masters are able to discern this star. Such a star as this, belonging to the man Jesus, or rather the Ego, Christ, appeared in the East to the Wise Men, who by it were directed to the location where the child would be born. All are not conscious of the existence of their individual star, but only such as have awakened the consciousness of the Christhood within as the hope of glory. They will have burning within themselves a realization of it, each for himself, as the diviner portion of their being. Knowing nothing as to the existence of this star, the uninitiated have not the slightest conception of its marvelous influence, nor that it contains within itself the whole of his destiny, past, present, and future. The sum total of one's horoscope indicates the stage of progress of this star.

Each life of an individual is for the purpose of manifestation of the indwelling spirit, and of acquiring experience; the essence of which is interwoven into his higher being, and thus evolves the soul, ever onward, upward. But no single life would suffice, it is but one of many that have preceded it and of others that will follow. Each life has its own peculiar experience to gain; hence the sign under which he was born. Each rebirth and the life following is but an episode of his general being. It places him in the class to which he belongs by right or attainment. And this place his horoscope will show. It will show whether he would be born in wedlock or out of it. In a palace or a hovel. In affluence or in poverty. In city or in rural district. In moral surroundings or in the' hotbed of vice. The entire map of an individual's environments will appear, and no mistakes will be made, for effects follow causes to the last jot. The law of compensation in nature fixes it unerringly. No man can justly complain of his environments for they are just what he has himself made them, and his environment exactly corresponds with his within. Man, synthetically, as a microcosm, corresponds to the whole planetary system, for they represent him entirely as to his potentialities for observing the lessons round about him, and his susceptibility of appropriating them for his betterment—also his greater or lesser degree of sensitiveness for receiving and being influenced by planetary radiations and combinations of planetary influences.

Esoteric Astrology, then, has to do with the whole of one's being, from creation's morn to the present and from the present to the final outcome of his marvelously complex being. It involves such questions as rebirths, resurrections, fates, and final destiny, with all that pertains to the personality, as all personal experiences are intended to develop and advance it into unity with the individual quality. The two belong together and are inseparable.

One's natal star was created very much as is a solar system or any individual planet, or for that matter, any living organism that is by the nebular process, as are macrocosms, or by gestation as are microcosms. It is the outcome of an essence that

evolved through the various lower planes as mineral, vegetable, and animal, ascending through a series of planetary states, until at last it reached the state of individualization, when it became distinct, but not sufficiently densified to be cognized by the physical senses. It is of a misty, attempted nature, yet is capable of evolving along definite lines, in a separate existence of its own. This cloudy substance, as it becomes more clearly defined, or gestated farther toward its birth into manifestation, becomes the Ego, and it is this which in course of time, as it continues to evolve, is to become a fully developed and ever luminous star, radiating its glory into different states of matter, to be clothed for each new birth into new experiences. In each new life all the forces of the planets play upon it in its new environments. Previous to the physical birth that is to ensheath the Ego in the intermediate state, forces were at work directing the etheric mould, or vital body, to the parentage through which it is to be brought back into the world of manifestation.

The natal star, not only has evolved from lower planes, but was previously involved into manifestation. On creation's morn it first radiated as a divine substance from Logos and passed through the mineral plane, in its highest attenuated state, through a myriad of experiences, on the *Saturn* globe. Having gone into its rest or night stage, it issued again upon the *Sun* globe and during the second creative day or period, it passed around the seven circles of the spiral pointed downward, in the essence of the vegetable state. Still later on it issued again from its rest state on to the *Moon* globe, involving as the animal essence. Still later it issued again from its long night period upon the *Earth* globe, where it has evolved into individuality as Man, in which state it has acquired self-consciousness as a free moral agent, more or less directly responsible, and in which state it becomes self-reliant and perfected as the Ego, standing forth as separate individuality, above the plane of the group spirits, which operate outwardly and on this plane passing into the unseen world and returning numberless times, thus evolving further through its various lives.

As one's individuality continues to evolve it will be consciously seen that the Ego is not a separate entity from the Synthetic One, or its Divine Self, but was individuated for the purpose of reaping that which the personality sows.

The Logos, from whom the natal star or Ego emanated, is, itself an emanation and manifestation, having proceeded from the Absolute Deity, and being a manifestation, is on the plane of limitation, and thus becomes a medium through whom we, that are consciously finite, may approach the Father. He is the Divine WORD, who, on the archaic plane of thought, is the Abstract One, but as thought expressed, is on the plane of relativity. This natal star is the son of Uranus, when he is the interpreter of the rays of the seven planets, who lifts the veil and reveals the beauteous vision lying beyond the symbol, the vision of Love, Will and Wisdom. Therefore the son of Uranus abides in the illimitable, the supersymbolic, where he recognizes the grand principle lying imbedded in the Absolute.

It is with this Natal Star, or Divine Ego, or Christ within, that Esoteric Astrology has to do directly. As the Sun is the heart of our solar system, so the planets are the organs through which the rays are colored to give and receive impressions for the whole system, both macrocosmically and microcosmically. Thus we see that each individual is a law unto himself, born at the moment when the Great Infinite All is receiving either harmonious or discordant impressions. At that moment all the forces of the planets are playing upon the body ensheathing it, in which it may give full expression to the desires at that moment set in motion. The most prominent desires will be indicated by certain symbols and configurations. Lying back of this will be the character of the individual. A connecting link of mind will run to his star, and as this center vibrates, the result will travel along the cord of sympathy connecting the two.

The Vital Body or etheric sheath, upon which the physical is built, corresponds somewhat with the degree rising at birth, also the Moon's position, each degree possessing a definite influence of its own, but the whole sign dominated by one of

the planets. For each sign his has a primary color and each degree a substratum of another color, this being the result of varying influence of the planet throughout the whole degree of the zodiac. Yet in the case *of* man, it is subject to the group coming under the sign. The rising degree, in part, constitutes the physical form and parentage of the native born, and a knowledge of the position and aspects of the ruling planet of this degree gives a clue to the whole of the past life of the individual. The combined aspects of the planets and their positions in this degree indicate the fate of the personality. In connection with this we must consider the positions of Saturn and the Moon as they relate to the personality.

We must also look for the degree in which the Sun is placed, for it refers to the Individuality, as does the Ego or Natal Star. In connection with the Sun, we must associate the planets Jupiter and Venus, as they also refer to the Individuality. These six points arranged over against their opposites, indicate the struggle between the spiritual and the carnal minds, and when taken in pairs we can arrange them thus—the polar opposite of the Ascendant is Jupiter, the polar opposite of Saturn is the Sun, the polar opposite of the Moon is Venus. The two planets Mercury and Mars are not found in this classification.

FATE

We have referred to the law of Compensation or Justice, under which natives are born into the world under infinite diversities or tendencies, conditions and environments. The question naturally arises, "When and where is this law applied in order to justify or equalize these conditions, or why should these conditions be?" This great mystery is unveiled by mysticism upon an astrological basis, under the law of "Cause and Effect," so little understood at the present time. Good and evil are blended in greater or less proportions in every destiny or fatality, why so?

As defined, Fate is a decree pronounced by Deity, which yet did not originate with him, and is beyond his control; hence, a fixed and unalterable sentence, and inevitable necessity. This is the idea of all fatalists, such as John Calvin and his followers. If this be the correct definition of Fate, then freedom of will is ruled out of court, and man is a mere automaton, the sport of the gods, helpless to resist. Among church people, Paul's doctrine of Foreordination has been so interpreted by some, and rejected in toto by others. Both extremes are incorrect. Absolute fatalists mistake in fixing Fate as according to the eternal fixedness of things, irrespective of God or of character, for that implies a discordant condition of affairs in the very foundation of things, an absence of the principle of justice as a basic fact.

The milder type of fatalists, who attribute to God the unalterable decrees, entirely ignore the Law of Compensation, or Justice, in Deity, which is unthinkable. Those who reject Fate altogether, deny foreknowledge on the part of God, which, in the light of his absoluteness, is also unthinkable. There is a middle ground which harmonizes alike with the foreknowledge and justice of God and also with freedom of will on the part of man. This Astrology supplies, and also the sacred books of all religions, including the Christian's Bible.

Man, not God, is the author of his destiny or fate. But since the race is born into the conditions that are regarded as his fate, how could he produce them? This implies the doctrine of Rebirth, by which he brings over from a former life, or former lives, the conditions that cause fate. Paul says: "Whatsoever a man soweth, that shall he also reap." But the sowing and reaping are not confined to a single lifetime, else injustice runs all through the social world. Nor does the reaping refer to the hereafter as the pay for deeds committed in the body during a single lifetime, for the reaping and the sowing would not be equivalent, and so would be unjust.

Man, then, creates his own destiny, and it is with him to say whether it will be a favorable one or unfavorable. Though born to a certain fate, as indicated by the stars at the moment of his birth, his will that created the fate, can alter it, for man's will is more potent than the stars. The stars do not fix, but indicate. True, it s God that fixes fate, but not a Deity extraneous a man, but the Ego, or Christ, or God within him. But this is his own

divine self or power that can master fate. The deeds of all rational men are the result of their own volition, but the rewards or penalties that follow are the natural consequences and are necessary as commendations or condemnations to aid him in self-mastery and unfoldment of being. Chrysippus interprets fate as a natural, inevitable succession of all things, each involving the other, and to this fate even the gods themselves are subjected. This implies that the Law of Righteousness in God governs his will, by which in the beginning He formulated laws which would bind not only his subjects, but himself also. The basic principle of fate, then, is embodied in nature.

There is a fate that may he called Physical Fate, and because it involves the perishable body only, or at least directly, its field of operation is a single lifetime. It is made of a series of natural effects springing out of natural causes, appropriate to the effect. Thus when anyone habitually violates the laws of health, sickness will be the inevitable consequence. Sicknesses, accidents, suicides, and premature death are involved in Physical Fate. And just as surely as the tides are governed by the influences of the Sun and Moon combined, or opposing each other, so the effects of this type of fate are all the natural evils or blessings that visit individuals and all the natural phenomena within the Universe, except such as may be manifested by the free will. Divine fate is Providence, which Plato regarded as identical with Physical Fate, when actively and passively considered.

But Astrological Fate is what we are discussing here; that is, the necessity of things and events arising from positions, quality or nature, and aspects of the planets in their daily, weekly, monthly, and yearly motions, in states which give law to both the elements and mixed bodies alike. It is an assured fact that in the face of the infinite, eternal, immutable laws of the zodiac and planetary system, the theories, opinions, and deductions of many will have to fall. We may affirm as fate, present and functional, apart from the will, a necessity of fate, a necessity of action, except in circumscribed limits and these limits are to be found in the birth conditions. There is a fate meted out to each individual that can be foreknown, and would be at the present time, if the world at large were familiar with Astrological data. But while thus foreknown, in some cases the nature of the fate in so deep and virulent that it is most difficult to overcome. That is, there may be a type of fate which is hereditary unto the third and fourth generation, or life. When ignorant of functional stellar influences, the native is only the sport of destiny. A birth chart is a talismanic charm to withhold the native from his evil fate and to rush him along into the vortices of health, wealth and power generally, or if under a Saturnine influence, limitations, castigations and discipline may put him right, to the credit of Saturn or Satan.

The influence of the stars is superior to all but the free will of man, and just in proportion to the dominance of will, man's control of the stars will be supreme. There is no efficacy in a horoscope, as it only indicates destiny, but the efficacy is within the native himself. It is possible to mitigate and in some cases overcome certain horoscopal indications; that is, the evil influences of Saturn and Mars, and cause them to produce more beneficial results, and thus turn defeat into victory, for even evil influences as experience will work out good results. God makes the wrath of man to praise Him and the remainder of wrath He restrains, that is, the God controlling us and our affairs within His temple, which our bodies are. What, then, are called evil influences are in reality not evil, but only such to our limited sight. And yet, though the evils may be mitigated or overcome, they wi11 manifest notwithstanding. To illustrate this point, one about to leave his home notices that a storm seems to be brewing. Now against this he may protect himself completely by remaining at home, or he may partially overcome by providing an umbrella, raincoat, and shoes, but the storm will manifest nevertheless. Should he fail to provide against the storm, he must suffer the consequences, whatever they may be. No miracle will be performed to prevent evil results, for this would counteract the discipline needed in such cases. The effects of the experience will depend upon how the native receives it; if wisely, then

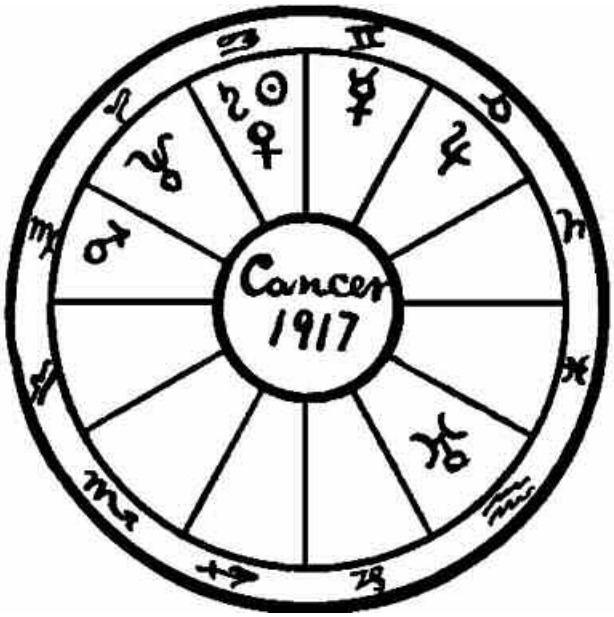
well; if otherwise, then ill. It is in this way one may escape fate, that is, by knowing it and providing against it. By this it will be seen that fate is not overruled at all, for its manifestation is inevitable, but the field of conflict is within the native and mastery of fate means the mastery of self. Now this is just what God wants of each of us, the mastery of self, for he who masters self, masters all things and thus demonstrates his own Divinity.

The Children of Cancer--1917

A Reading for children born from June 22 to July 23, 1917

EDITOR'S NOTE—It is the custom of astrologer, when giving a reading requiring as data only the month in which the person is born, to confine his remarks to the characteristics given by the sign the Sun is in at the time. Obviously, however, this is a most elementary reading and does not really convey any adequate idea of what these people are like, for if those were their sole characteristics there would only be twelve kinds of people in the world. We are going to improve upon this method by giving monthly readings that will fit the children born in the given month of that particular year, and take into consideration the characteristics conferred by the other planets according to the sign wherein they are during that month. That should give a much more accurate idea of the nature and possibilities of these children and will, we hope, be of some use to the many parents who are not fortunate enough to have their children's horoscopes cast and read individually. We keep these magazines in stock so that parents may get such a reading for children born in any month *after* June, 1917. The price of back numbers is 25¢ each.

THE watery sign Cancer is one of the weakest in the zodiac, so far as vitality goes, and when that is upon the eastern horizon of a person's horoscope it a1ways gives rather a weak body, but usually this does not apply to the children born during the time when the Sun is in Cancer, for the Sun is the giver of life and these children are, therefore, more fortunate in that respect than the ordinary run of Cancer children. This year, however, we find Saturn, the planet of obstruction, is in Cancer, so that this year's crop of Cancer children will be weaker and more tender than usual, hence they must be given better care, particularly during infancy. Their weakest point is the stomach, which is the part of the body ruled by Cancer, and the presence of Saturn there will give them a tendency towards indigestion; therefore they should be very carefully taught by example from the earliest days of infancy to eat for the sake of health and not to tickle the palate. Mars, the planet of fever and inflammation, is in Virgo during the time covered by our reading, and the children born in that period will therefore be liable to inflammation of the bowels and intestinal troubles, for Virgo rules that part of the body; but, as we always maintain, the horoscope only shows tendencies and if we know what the tendencies are we may be able to apply the ounce of prevention



so that we will not need the pound of cure. Parents having children born in this month should, therefore, be careful that they are protected in these particular respects.

The children of Cancer are ordinarily very timid and retiring, but this year's Cancer children will be more so on account of Saturn's presence in this sign. They will, however, be exceptionally bright, for Mercury, the planet of reason, is essentially dignified in his own sign Gemini, during the

forepart of the month. This will make the children then born quick, resourceful, shrewd and very alert mentally. It will also give them fluency of speech and power of expression. After the 11th of July Mercury enters Cancer and then this changes somewhat, giving the children born from the eleventh to the twenty-second of July a rather changeable, restless mental tendency. But all these children born during the whole month will be benefited by the rays from Mars, the planet of dynamic energy, who is in the mercurial sign Virgo, giving them an original, bold, and energetic and enterprising mind, a keen taste for science, particularly chemistry, hygiene or diet, which will stand them in good stead to offset the ravages of Saturn in Cancer. This configuration offsets the timidity conferred by Saturn in a measure, but it also gives them a tendency to irritability and fussiness. Besides, it makes them so exceedingly ambitious to accomplish whatever they set out to do that they are very liable to overtax their strength and in time break down on account of over-work.

Venus is in Cancer during the whole month and Jupiter in Taurus. Cancer rules the home, the fourth house, and Taurus is the sign of Venus, the planet of love. Thus this year's Cancer children, having the great benefic and the lesser in these signs, will be particularly affectionate and loving, but Cancer is the sign of the wet, moving, changeable Moon and Venus in Cancer unfortunately makes the affections rather changeable, so that there is a danger that these children may become very fickle, though Jupiter and Taurus intensify the affection toward the mate and give them a touch of high altruism and benevolence, making them very fond of home and of pleasures of a domestic character. This is also a good position for comfortable financial circumstances all through the life. Cancer people usually, if they do become poor, do not stay that way very long, because the Moon by her changes always brings some relief to the situation. This year, however, Saturn being in Cancer, will have a rather detrimental effect upon the home life of those who are born during this month, for he is the planet of obstruction and indicates that the mate is likely to place a wet blanket upon the ambition of the native. Saturn always says "Don't, don't," and the mate of these children will endeavor to discourage their ambition in whatever direction they may try to express themselves, for they are liable to marry someone of a fretting, distrustful and jealous disposition; but knowing this tendency, if they will use their reason a little when the time comes to mate, and seek out someone of a bright and sunny disposition, they may overcome their stars in this respect. There are strong indications, however, that they will not be able to do so, for Uranus, the planet of liberty, in the airy sign Aquarius, will give them a tendency to disregard the conventions and look upon life from such a high idealistic standpoint that they are bound to meet with a rude awakening, and that will probably come through Neptune, the planet of spirituality, in Leo, the sign which governs the heart. Their intensity of love is liable to get a shock and suffer severely under its sway. Neptune in Leo and Uranus in Aquarius show that we are in a transition stage and the moral and physical standards of the world are about to be altered, but this is a process of gradual growth and cannot be taken at a leap, as these Cancer children will endeavor to do.

CHRISTIAN MYSTICISM BY CORRESPONDENCE

A course of monthly letters and lessons are issued by the Rosicrucian Fellowship to aid those who wish to probe more deeply the Mystery of Life and Being. Upon request the General Secretary may admit students to the preliminary degree, but advancement in the deeper degrees depends upon merit.

The great soul is always humble and very compassionate. The more we behold of the infinite correlations of the mighty Cosmic plan, the more do we become conscious of our littleness. The more also do we long to become a *conscious* part of the *Universal Whole*.

Help to spread these glad tidings by introducing this magazine among your friends.

Your Child's Horoscope

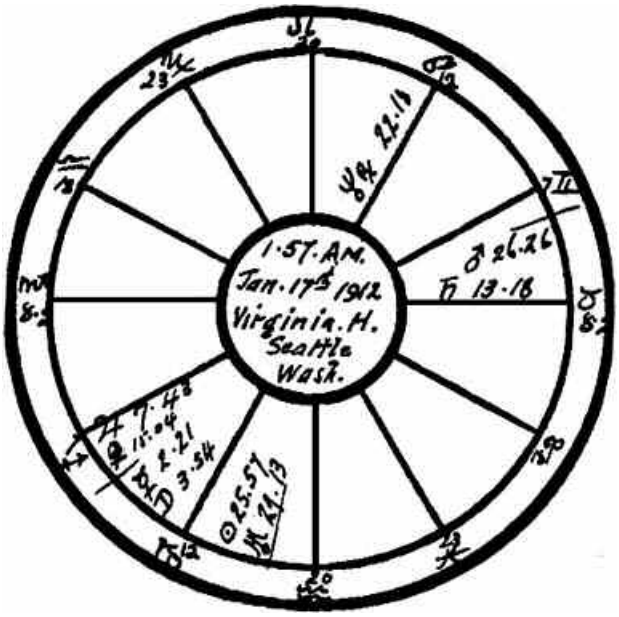
If the readings given in this department were to be paid for they would be very expensive. for besides typewriting. typesetting, plating of the figure, etc., the calculation and reading of each horoscope requires at least one half day of the editor's time. **Please note that we do not promise anyone a reading to get them to subscribe**. We give these readings to help parents in training their children, to help young people find their place in the world, and to help students of the stellar science with practical lessons. If your child's horoscope appears, be thankful for your luck. If it does not. you have no cause for anger at us.

We Do Not Cast Horoscopes.

Despite all we can say, many people write enclosing money for horoscopes, forcing us to spend valuable time writing letters of refusal and giving us the trouble of returning their money. Please do not thus annoy us: It will avail you nothing.

VIRGINIA H., born January 17, 1912, 1:57 a. m., Seattle, Wash.

At the time of Virginia's birth Mercury and the Moon, which are the significators of mind, were in conjunction in the saturnine sign Capricorn. The Sun also was in conjunction with Uranus, the planet of intuition, trine to Mars, the planet of dynamic energy. Thus it is seen that Virginia will have a quick, active, and intuitive mind of a very resourceful nature, which will enable her to grasp



anything she desires to understand and to cope with all the problems and difficulties in life. The saturnine influence of the sign Capricorn, where these planets are located, will give her quite a deep insight and thus she has one of the greatest fortunes that can he found, something that no one can deprive her of and which will stand her in good stead all through her existence—a good mind. It is said that it is better to be born lucky than rich because one may lose riches that are inherited, but if one has luck then riches will come and all good things in life.

This we may modify to fit Virginia's case and say that it is better to be born with a good mind than a large fortune, for having that, all other good things are sure to come to her. But she is not neglected at all in the matter of fortune either, for Jupiter, the great benefic planet of benevolence, and Venus the planet of love, beauty, and harmony, are in the second house, Jupiter being essentially dignified. This shows that she is going to have a good share of the world's wealth, sufficient to give her a comfortable income all through life, and she will probably have many friends who will help her in that respect and make life pleasant for her. Seeing that these configurations occur mostly in the second house and that the Sun, which is the significator of woman for marriage, is trine to Mars, the planet situated in the seventh house, which governs marriage, it is safe to say that Virginia will be very much benefited by marriage, that she will marry an energetic, ambitious man who will furnish the wherewithal to carry out her designs and ambitions.

The ninth house is the house of dreams, visions, and fancies and we find in Virginia's horoscope that Neptune is there in the psychic sign Cancer. This will give her very vivid dreams and imagination, but on account of the opposition of the Sun and Uranus these will he of an undesirable, weird, and horrible nature. This configuration will also make her mediumistic and an easy prey to spirit controls. You should therefore guard her against any possible contact with such undesirable entities. Do not take her to any spiritualistic seances or allow anyone who is of a negative, mediumistic nature to be much in her company. The dreams and visions may perhaps also be discouraged if you will be careful that she eats only a light meal

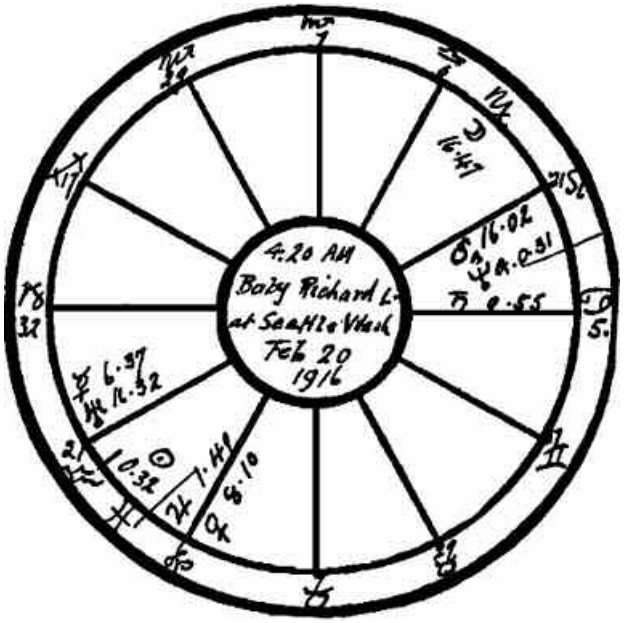
in the evening and that quite a long while before she goes to bed. This configuration of the Sun, Uranus, and Neptune from the third and ninth houses also has an influence upon traveling. It makes her liable to accidents, and knowing this, you can perhaps help her by teaching her to be very careful in going on streetcars or alighting from them when she comes to the age where she will be out by herself. While she is under your care you can, of course, look after her.

With respect to health we find Saturn and Mars in the sign which governs the neck and throat. This shows that there may be trouble in that region and particularly that she will he liable to colds and inflammations. On that account do not wrap her up, but rather strive to harden the throat a discriminate exposure. Her vital powers are good, however on account of the trine of the Sun, which is the giver of life, to Mars, the planet of dynamic energy, and anything that may happen to her will only be of a passing nature and her recuperative powers will very soon assert themselves and dispel the cloud of sickness. With four fixed signs on the angles and Saturn and Mars in the fixed sign Taurus, the principal fault is that of being set and stubborn and determined to have her own will, but you still have several of the flexible infant stage in which to teach her adaptability. If you can do this it will benefit her much in later life.

Richard L., born Feb. 20, 1916, 4:20 a. m., Seattle, Wash.

At the time of Richard's birth Mercury, the planet of reason, and Uranus, of intuition, were rising in the first house, which governs the personal characteristics. This gives him a very high-strung, nervous temperament and an ingenious, original, and intuitive mind and he would be all right if he would only listen to that inner voice and obey it unquestioningly. But, unfortunately, we find the Sun opposite the Moon. This adds to his ambitious nature, but makes him hesitate and vacillate, particularly as they are in common signs. Thus, whenever a course of action is to be decided upon, he will not be equal to make the decision, but will be torn between two desires, hesitating and fearful to make a choice. This is a serious handicap as regards success in life, and we would urge you, by all means, to begin right away to teach him how to make a decision in the little things that now call for action in his life and then he may acquire the virtue of stability and not be like a reed tossed hither and thither by the winds of indecision when everything may depend upon prompt action in one of the crises of life.

There is a tendency shown toward financial loss and poverty, unless this trait can be corrected. On the other hand, if you can put sufficient backbone in him the sextile of Mercury and the trine of Neptune to the planet of opulence, Jupiter, which is placed in the second house governing finance,



may overrule the opposition of the Sun and Moon and give a comfortable income through life. Saturn, the planet of obstruction, square to Venus, the planet of love, shows that Richard will meet with trouble and disappointment in courtship and the position of Saturn, Neptune, and Mars in the seventh house, governing marriage, shows that this state is not going to be one of pleasure for him, but is bound to bring sorrow, trouble, and disappointment. It will, therefore, be better if you can make him understand that he is not fitted for that condition and that it will be advantageous for him not to seek to enter into it. All these things do not sound very nice or encouraging for Richard, but

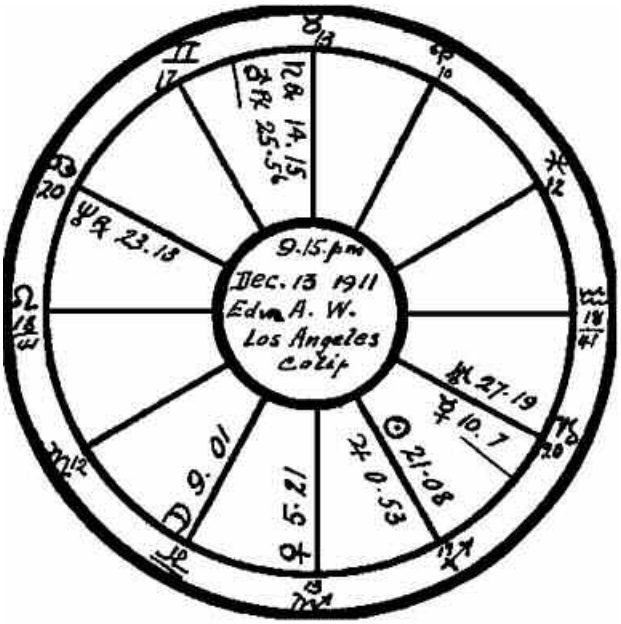
you must remember in the first place the horoscope shows only tendencies and that we are aiming to help him by showing the points where he may meet trouble.

But there are also good things in Richard's horoscope. The Sun, which is the giver of life, is trine to Saturn. This brings out all the saturnine virtues and gives them to Richard so that he will have order, system, a concentrative, diplomatic disposition, likely to make a great many friends for him who will help him much. This aspect occurs from the seventh house, so it is probable that he will take part in local municipal affairs and win much honor and friendship thereby, becoming a highly valued member of the community. It is only in his own inner nature that the indecision is felt and particularly regarding his own affairs. Thus his life from his standpoint and to the general outward appearance may be very happy in another way than the conventional life usually lived by people who marry and devote themselves to their families alone.

With respect to health we find particularly that Saturn in Cancer, the sign which rules tho stomach, and square to Venus in Aries, the sign which rules the head, shows that there will be a poor circulation of blood in that part of the body, with the result that he will be liable to suffer from headaches and that the cause of these headaches and poor circulation will be a wrong diet. We are therefore glad to have his horoscope so early in life, for during the first seven years the greatest number of habits are formed. A little child takes one habit after another, as you well know. Now if you will be very careful with his diet and teach him to eat carefully for the sake of health and for the sake of nourishment, instead of pleasing his palate, you may help him to overcome this difficulty.

Edmond A. W., born Dec. 13, 1911: at 9:15 p. m., Los Angeles, Calif.

At the time of Edmond's birth we find four fixed signs on the angles with Leo on the Ascendant, this makes him very strong-willed and determined. There is in the Leos, at times, a cruel strain, but usually they are extremely soft-hearted and kind, particularly to the family and those they love. Where they love, they love dearly, but they can also hate. We find Mercury, the planet of reason, in the saturnine sign Capricorn trine to Saturn, which is in Taurus in the tenth house, and as we have often said, Saturn in a good aspect to Mercury is one of the most benefic configurations with respect to the mental qualities, for Saturn obstructing the flighty mind gives ability to concentrate and apply oneself to the deeper and more profound problems of life and it brings out in the person the best of the saturnine virtues—system, method, order, memory, tact, diplomacy and love of justice, so that Edmond is particularly fortunate



in having this configuration. As Saturn is in Taurus it may give him a little hesitancy in speech and debar him from giving fluent expression to his ideas, but they will be of such depth and value that every word he will utter counts.

We also find Uranus, the planet of intuition trine to Mars, the planet of dynamic energy, and Mars is also placed in the tenth house, which denotes the social standing. This shows that Edmond will have an intuitive grasp of things far beyond the power of reason. He will be of a very original turn of mind and possess talents that will bring him before the public. He will be very ambitious, but there is only one thing to be guarded against; if he

allows himself to be carried away by an inordinate desire for publicity, this may bring about his downfall. Saturn and Mars in the tenth house are always dangerous in that respect. They give the person the ambition to rise and the inherent power to do so, but they also usually bring about a fall. However, in the case of Edmond we find no bad aspects of either Saturn or Mars. On the contrary, they are extremely well aspected and therefore let us hope that this will not apply in this case. It will do no harm for you, however, to sound the voice of warning from time to time so that he may not become too egotistical with success.

The Moon is square to Mercury; this operates upon the mind in such a manner that under certain planetary conditions Edmond will be subject to worry and indecision, also a lack of continuity and mental stability, but the other mercurial aspects are so good that this needs scarcely to be taken into consideration. It will only be a very passing phase of his consciousness. Mercury is also sextile to Venus and this of itself will give a cheerful nature that will dispel any gloom that may gather. Uranus is close to the cusp of Aquarius where it is particularly strong and it is sextile to Jupiter, the planet of optimism and benevolence. Jupiter is also strong in Sagittarius, and therefore this configuration makes for general success in connection with the houses where they are placed, the third and sixth. This shows that Edmond is likely to benefit by a legacy and that he will have general success through life in financial matters. His occupation is also shown to be something connected with sixth house matters, as a doctor or surgeon, or in charge of some institution where the sick are cared for, or in chemical laboratory work. Of these occupations the Uranus-Mars configuration seems to favor the vocation of surgeon.

With respect to health we find that Edmond is very well fixed. The strong sign Leo rising with Mars, the planet of dynamic energy, highly elevated and well-aspected, and the Sun in the fiery sign Sagittarius, gives good vitality and shows that he will readily recuperate if anything happens to disturb his health. But Saturn in Taurus shows that the throat is the weakest point in his anatomy and it will he well for you to guard him against colds. Not, however, by muffling him up, but rather by hardening him so that he will not feel the changes of weather.

With Neptune in the twelfth house of sorrow, trouble, and self-undoing in opposition to Uranus in the sixth house, it would be dangerous for him to enter any spiritualistic circles where he may be seized upon by the visiting spirits, who would probably find him an easy victim.

Helen G., born July 18, 1912, 4 a.m., Wisconsin.

At the time of Helen's birth we find the weak sign Cancer rising and this usually gives poor vitality, but in the case of Helen this omen changed by the fact that the Sun and Venus are there and the Sun is in sextile to the Moon. That is a wonderful configuration for strengthening the



constitution and it is one of the most favorable aspects for a successful life. It increases the energy and ambition, makes her adaptable to circumstances and it shows that she will have the assistance of people above her in the social scale who will help her and befriend her all her life, so that she will rise to a high position in her sphere of existence and gain the honor, esteem and friendship of others. Should it be necessary for her to seek employment, she will have no difficulty in

finding it and will receive good compensation and rapid promotion. She will win her way by her outwardly kindly and considerate manner.

Mercury, the planet of reason, is unaspected in Helen's horoscope. this shows that she will not be a good and logical reasoner. At the same time, she will arrive at the correct conclusions, for Uranus, the planet of intuition, is sextile to Jupiter and trine to Saturn. This, taken together with the sextile of the Moon to Neptune, shows that intuition will flash to her a correct solution of whatever problem she takes up.

But there are also faults in Helen's horoscope. We find that underlying this outward nature there is another which comes to the front at times and it is indicated by Mars square Saturn and Jupiter. When she is under the sway of that configuration she will show a violent temper and a very impulsive nature. Saturn and Jupiter are in opposition from the fifth and eleventh houses, and under such conditions she may also enter into speculations and lose by them. Then also ties may be formed with people of a dishonest nature, indicated by Saturn in the eleventh house, and they may then work for her undoing. You still have a few years in which it is possible to teach her the needed control of temper and we would earnestly urge that you allow no opportunity to pass and no display of passion to show itself without dealing with it in an adequate manner, for this is about her worst fault and may operate in a very detrimental manner against her success in life.

We have already said something with regard to her health in connection with the configuration of the Sun and Moon, but Saturn, we find, is in Gemini, the sign which rules the lungs. He is in square to Mars and in opposition to Jupiter. This shows that the lungs are the weakest spot in Helen's anatomy and that she needs warm clothing to keep these organs always well protected. You ought also to have her attend a physical culture class and take breathing exercises, especially in the younger years, as the habits then formed will stand by her all through life and prevent any serious developments. It is one of the greatest blessings of the horoscope that it shows us our weak spots and enables us to apply the ounce of prevention which will make the pound of cure unnecessary and we trust you will take proper advantage of this advice.

MISKA Maria D., born October 28, 1901, 11 p. m., Denver, Colorado,

From your horoscope it appears that the Moon and Mercury are unaspected. This will make mental work difficult for you, although the Sun and Mercury are placed in the martial sign Scorpio and thus energize the mind in a measure. But to offset this unfavorable omen we find Uranus, the planet of intuition, in conjunction with Mars, the planet of dynamic energy in the ninth house sign Sagittarius, which rules the mind. You will therefore be able to grasp things intuitively and be of a very original turn of mind so that it will not be necessary for you to use the slower process or reasoning things out. You may always depend upon your first impression and you will find that it will be to your detriment if you do not act according to the promptings of that inner voice. Saturn, the planet of obstruction, is in conjunction with Jupiter, the planet of law, religion, and philosophy in the Saturnine sign Capricorn. This also has an effect upon your mind. It will steady it so that you are not liable to go off at a tangent. All the planets but the Moon and Neptune are grouped about the fourth, fifth and sixth houses and in our judgment the interest centers about the fifth house, which has to do with teaching and amusements, educational pursuits, et cetera. There we find Uranus, the planet of originality, in conjunction with Mars, the planet of dynamic energy, and Venus, the planet of harmony. This shows that teaching will be a good vocation for you, but not teaching in the ordinary school. You would be mentally incapacitated for that and it would wear upon you. Your ability is along original lines in expression, physical culture, hygiene, and diet. The Sun and Mercury in Scorpio will give you an inclination in that direction and Saturn, in conjunction with Jupiter, in the sixth house will help you to stay by whatever you undertake, so that you carry it to a successful issue.

With respect to marriage, we would advise you not to enter into that relationship, on account of the fifth house configurations already mentioned. You would find it exceedingly difficult to associate with young men without endangering yourself. There is such a condition of danger and trickery about the relations or courtship and marriage, if such comes to pass, that we feel it will be better for you not to undertake it, at least until the more mature years, and your horoscope also shows some liability to trouble in parturition.

Hazel P., born Aug. 27, 1895, 9:30 a. m., Iowa

At the time of your birth four cardinal signs were on the angles, showing a life of action and that you have plenty of energy. The artistic sign Libra is rising with Venus on the Ascendant, and Venus is well aspected from Jupiter, the planet of benevolence, and the Moon, the planet of fecundity. Thus you have an inherently artistic nature and a love of beauty and as the planets are scattered over about half of your horoscope, it shows you have a fair measure of versatility, but the eleventh house is best fortified with the Sun, the giver of life, Mercury, the planet of reason, and Mars, the planet of dynamic energy, in the sign Virgo. The conjunction of Mars and Mercury there show that you have a latent ability for writing and the presence of the Sun shows that you will find friends above you in society who will help you to realize your hopes, wishes, and ambitions. If you have not already done so, you should take up the study of typewriting and language. There is one thing which particularly hinders you in life and that is timidity. Saturn, the planet of obstruction, is in your first house square to Jupiter, the planet of benevolence, opulence, et cetera. Jupiter is in the tenth house. Overcome your timidity and you will find that all obstacles will fall away from you and that your path in life will be clean.

In looking at your horoscope we notice that the Moon is in Antares, the nebulous spot in Sagittarius, and square to Jupiter and Mercury. This shows that your eyes are weak and we would advise you to consult a good occultist in order that you may obtain advice and proper glasses so that you may prevent any undue strain to these vital organs.

MARRIAGE, MOTHERHOOD AND VOCATIONAL ADVICE GIVEN TO YOUNG MEN AND WOMEN

We are giving short readings for children under fourteen years of age, to help parents suppress faults and foster talents while the character is plastic. Life is still in the making for the young man or woman between fourteen and twenty-five years. They may also benefit by knowing what talents are latent, and what life work to select. We have therefore decided to give this advice so far as space permits. Each must wait his turn.

To obtain a vocational reading the parents, guardians, or applicants must be *yearly* subscribers. Only one request from each subscriber will be entertained, and unless it contains the following data it, will be thrown out, for without this a horoscope cannot be cast.

(1) Birth-year, month, date, and hour (as near as possible).

(2) Birth-place—city, state or country.

YOUR CHILD'S HOROSCOPE FREE!

We do not cast horoscopes for adults on any consideration; but *children are unsolved problems!* They have come to their parents for help and guidance, and it is of inestimable benefit to know their latent tendencies, that their good traits may be fostered and evil tendencies suppressed. Therefore we *will give each month a short delineation of character and tendencies of four children under* 14 *years* in the *Astral* Ray department of this magazine. *Parents who wish to take advantage of this opportunity must be* YEARLY *subscribers.*

Studies
in
The Rosicrucian Cosmo Conception

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The Aryan Epoch, The Rainbow Age

Kittie Skidmore Cowen

AS we have said in previous lessons, the Lemurian felt himself a descendant of the Gods, a spiritual being, and therefore his line of advancement at that stage did not consist in gaining spiritual knowledge, but in its stead the greatest care was taken by the leaders of humanity to direct his attention toward the attainment of material growth.

Man first became aware of his physical body, as well as of the existence of a Physical World, through the abuse of the creative force. This occurred during the latter part of the Lemurian Epoch, but it was not until the last third of the Atlantean Epoch that he became fully awake in the dense Physical World. It was also during this Epoch that he built his brain, and through its use acquired the faculty of cunning. The Atlantean Epoch further marks the time when the mind of mankind was unfolded, and so far as his vehicles were concerned, he stepped upon the stage of physical life as Man.

During all this time, however, he was gradually descending deeper and deeper into matter. His former ethereal body had formed the skeleton *within* and had become solid. He had also lost by degrees the spiritual perception which he possessed in the earlier Epochs. The Divine cause for all these changes in the constitution of man and his varying degrees of consciousness are very clearly explained on page 167 of the *Cosmo*. Here we are told in reference to all the changes that had previously taken place: "Thus it was designed. Man, however, is destined to get back all he has lost at a higher stage, plus the self-consciousness which he did not then possess. He had, during the first four Epochs, a greater knowledge of the spiritual world. He knew he did not die and that when one body wasted away it was like drying of a leaf from the tree in the autumn—another body would grow to take its place. Therefore he had no real appreciation of the opportunities and advantages of this Earth life of concrete existence.

"But it was necessary that he should become thoroughly awake to the great importance of this existence, so that he might learn from it all that could be learned. So long as he felt that he was a citizen of the higher World and knew for a certainty that physical life is but small part of real existence, he did not take it seriously enough. He did not apply himself to the cultivation of the opportunities for growth which are found only in the present phase of existence. He dallied his time away without developing the resources of the world, as do the people of India today, for the same reason."

But the time had come when man must learn to appreciate his physical environment and garner the lessons which were stored therein. The Aryan was at hand. New conditions were about to confront him and he must of necessity prepare himself to meet them. Just how this task was accomplished by those wonderful leaders of humanity is best told on page 167 of the *Cosmo*:

"The only way in which an appreciation of concrete existence could be aroused in man was by depriving him of the memory of his higher, spiritual existence for a few lives. Thus during his Earth life, he came to hold no positive knowledge of any other than the one present physical life, and was in this way impelled to earnestly apply himself to living it.

"There had been religions previous to Christianity which had taught Rebirth and the Law of Consequence, but the time had now come when it was no longer conducive to man's advancement that he should know this doctrine, and ignorance concerning it came to be regarded as a sign of progress. This one single life was to be made paramount. Therefore we find that the Christian Religion, as publicly taught, does not embody the laws of Consequence and Rebirth.

"Nevertheless, as Christianity is the religion of the most advanced Race, it must be the most advanced Religion, and because of the elimination of this doctrine from its *public* teachings, the conquest of the world of matter is being made by the Anglo-Saxon and Teutonic races, in which this phase has been carried furthest."

But no religion, in and of itself, could make man forget his nature as a spirit. Consequently, in the fifth or our present Aryan Epoch, wine was added to the diet. It was needed on account of its benumbing effect upon the spiritual principle of man. It acted upon the spirit of the man of this Epoch, temporarily paralyzing it in order that he might know, esteem, and conquer the physical world and value it at its true worth.

And thus it was that man forgot for the time being his spiritual home and began to cling to this form of existence, which previously he had so much despised, holding to it with a tenacity of feeling born with the belief that this is all there is, and greatly preferring to take the certainties of this world in preference to taking chances on a heaven which he does not clearly understand.

The effect of this new addition to the diet of mankind is very clearly set forth on page 69 of the *Cosmo*. Here we read: " Water only had been used in the Temples, but now this is altered. 'Bacchus,' a god of wine, appears, and under his sway the most advanced nations forgot that there is a higher life. None who offer tribute to the *counterfeit* spirit of wine or any alcoholic liquor (the product of fermentation and decay) can ever know anything of the higher Self—the *true* Spirit which is the very source of life."

Central Asia was the cradle of the Aryan races, who are the descendants of the original Semites, who were the Fifth and most important of all the Atlantean Races. This Race became the most important on account of their own activities, for it is in them that we find the first germ of corrective thought. They had developed the ability to trace a given cause to its inevitable effect, and to deduce from a given effect the cause which produced it. This faculty of Reasoning was to become more fully developed in the Aryan Epoch. Therefore, owing to the progress made by this Race they became the "chosen people" to bring out that germinal faculty to such a ripeness that it would he impregnated into the very fiber of their of descendants.

It was only a part of the Original Semite race, however, who became the progenitors of he Aryan Race. The Original Semites were set part and forbidden to marry into the other tribes, but a part of them disobeyed the command of Jehovah, and the Bible records how the Sons of God married the daughters of man—the lower grades of their Atlantean compatriots, thus bringing inferior blood into tho veins of their descendants. However, there were a part of them who remained true, and they were secluded in Central Asia and there became the forebears of the Aryan Race which has emerged from thence and are now inhabiting the "promised land," not the small political division known as Palestine, but the

whole Earth as it is now constituted.

Page 335 of the *Cosmo* explains the signification of this expression, "the promised land," very clearly. The following is a direct quotation: "There is a double and peculiar significance to the descriptive word 'promised' in this connection. The land was called the 'Promised Land' because, as land or earth suitable for human occupation, it did not exist at the time the 'chosen people' were led into the 'wilderness.' Part of the Earth had been submerged by floods and other parts changed by volcanic eruptions; hence, it was necessary that a period of time elapse before the new Earth was in a fit condition to become the possession of the Aryan Race."

On page 304 of the *Cosmo* we learn how as humanity progressed greater freedom of action was given, in order that individuality might find full and complete expression. "The most advanced among humanity at the beginning of the Aryan Epoch were given the higher Initiations, that they might take the 'place of the messengers of God'; i. e., the Lords of Venus. Such human Initiates were from this time forth the only mediators between God and man. Even they did not appear publicly nor show any signs and wonders that they were Leaders and Teachers. Man was left entirely free to seek them or not, as he desired.

"In the present Epoch, man came to know the use of fire and other forces, the divine origin of which was purposely withheld from him, that he might be free to use them for higher purposes or his own development. Therefore, we have in this present Epoch two classes: One looks upon this Earth and upon man as being of divine origin; the other sees all things from a purely utilitarian viewpoint."

The following are the names of the Races which have spread over the Earth during the Aryan Epoch up to the present time: (1) The Aryan, which went south to India. (32) The Babylonian-Assyrian-Chaldean. (3) The Persian-Greco-Latin. (4) The Celtic. (5) The Teutonic-Anglo-Saxon.

Just as there were seven Races during the Atlantean Epoch, so there will be seven during the Aryan Epoch. Five of the seven we have named above, and two more Races will be evolved during our present Aryan Epoch. One of these Races, the Sixth, will be the Slav. Relative to this Race, page 305 of the *Cosmo* reads: "When in the course of a few hundred years the Sun, because of the precession of the equinoxes, shall have entered the sign Aquarius, the Russian people, and the Slav Races in general, will reach a degree of spiritual development which will advance them far beyond their present condition.

Music will be the chief factor in bringing this about, for on the wings of music the soul which is attuned may fly to the very Throne of God, where the mere intellect cannot reach. Development attained in that manner, however, is not permanent, because it is one-sided, therefore not in harmony with the laws of evolution, which demand that development, to be permanent, must be evenly balanced—in other words, that spirituality shall evolve through, or at least equally with, intellect. For this reason the Slavic civilization will be short-lived, but it will be great and joyful while it lasts, for it is being born of deep sorrow and untold suffering, and the law of Compensation will bring the opposite in due time."

From the Slavs will descend a people who will form the last of the seven Races of the Aryan Epoch.

The United States is the "melting-pot" wherein a mixture of all the different nations is now taking place. And from the United States will come the "Seed" for the last Race, which will have its existence in the beginning of the Sixth Epoch, known to the Rosicrucians as the *New Galilee*. This will be the last of all the Races in the scheme of evolution.

There was one Race at the close of the Lemurian Epoch, seven during the Atlantean Epoch; there will be seven during the Aryan Epoch, and one in the Sixth or New Galilee, making a total of sixteen Races. The Lemurians evolved *desire* through the desire body. The Atlanteans evolved *cunning* through the mind. We are evolving *reason* by the activity of the Ego, and in the Sixth Epoch, working through the Life Spirit, we shall be able to implant and ripen the faculties of *intuition and*

love. All those who aspire to become the pioneers of the coming race must strive to cultivate these faculties within themselves.

As Mr. Heindel tells us in one of his series of lectures: "It is our privilege to usher in that glorious age. The Age is ready when we are. There is no outside force to bring it about, there is no exterior leader to be expected until a sufficient number have commenced to live the life. It is vain to look for a second Coming of Christ in any other way than by making ourselves ready to receive Him, for it has been truly said of that coming that 'the day and the hour knoweth no man.' It may be long or it may be short, there is no fixed time. As we live lives of selfishness, indulge in passion or vice, we retard His coming, and vice versa do we hasten it by living lives of love that lighten the burdens and bear the sorrows of others. Only when the Christ has been formed *within* can He be perceived without."

Nutrition and Health

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The Key to All Cures

For some time I have been among the sick and many of those around me are seriously afflicted. One finds them talking every day about medicines, foods, climates and various treatments, to one or more of which they look for a cure. This is only natural; it would not seem reasonable for a sufferer to neglect the use of physical means in which he had faith. There are physical measures which will relieve every ailment and help effect a cure and if we do not employ them we are negligent in our duty. But is it right for a patient to place his faith *entirely* in something *outside himself* for a cure? We do not believe it is. We believe he is responsible for his condition and a cure must come principally as a result of his own efforts, either consciously or subconsciously put forth.

Sickness of any nature is evidence of discord—inharmony. It shows we have violated a Law of Nature—we have sinned. Very often we cannot recall a violation commensurate with the severity of our sickness. Medical Astrology will give us Light. We know it is possible to cast an infant's horoscope as soon as it is born and tell the weak parts of its body; it's tendencies toward certain ailments. Heredity, alone, will not satisfactorily explain those tendencies. We do not believe a just God would permit any soul to be born with a permit any soul to be born with a predisposition to certain diseases unless it deserved them. The infant has not sinned or violated Nature's Laws *in this life*. There seems only one reasonable answer to what causes it to be born with those tendencies. It has sinned in a past life. In that former life it held certain false and distorted ideas which it built into this body as it came to rebirth. We build our own bodies and build them according to our previous thoughts and ideas. We learn to build right by building wrong. We only attract harmony—health—to the extent that we previously manifested them.

If sinning or violating Nature's Laws is the cause of disease, the remedy suggests itself. We must change our life. We must live in harmony with God—Good, Universal Law. We must earnestly seek to know wherein we have sinned. We must strive to control the weaknesses that brought discord into our body. And if we have grown to maturity, we know what those weaknesses are, for they have already manifested as temptations or violations in this life.

Christ taught the forgiveness of sins. He taught us that if we learned our lessons the Law would not permit former violations—sins—to react upon us and cause us to suffer. He could forgive us and

"wife the deed off the slate"; that is, if we had changed our life and there was little chance of our committing the same offense again. In that Teaching there lies a great hope for us.

We believe, in effecting a cure of any ailment, the most efficient means, aside from using all physical measures in which we have faith, is to earnestly and prayerfully seek out our weaknesses and eradicate them. For some of us this is not easy, as it necessitates changing our lives and requires time, patience, and perseverance. But by living in harmony with Universal Law we make it possible for our Father, the Great Physician, to restore harmony in our bodies, and such a cure is a permanent cure. We have sought and are manifesting "the Kingdom of Heaven and its Righteousness and all things will be added unto us"—Health included.

The Rosy Cross Healing Circle

April 10, 1917

Evidently E. M. T. does not realize that her letter of request for healing puts her case in the hands of the Invisible Helpers. The slip containing certain questions is only sent to systematize our work, but in the case of Mr. T., who had not previously written for help, the signing of the slip constituted also an original appeal for healing, which was answered by the Elder Brothers.—Ed.

Pittsburgh, Pa., May 14, 1917

The Rosicrucian Fellowship:

With regard to my health this last week, I certainly surprised myself. I cleaned my kitchen floor and did most all the rubbing of a large washing with no bad results, and I have not done this before in fourteen years or more. I also notice I can go upstairs without suffering for breath.

Last week my little girl was very sick with fever and pains in her stomach and right side, the same night my husband was suffering from his knee that he hurt while moving. I was almost at my wits end. I asked the Elder Brothers to help me and relieve them. In less than ten minutes my little girl said to her father and me that she felt two large hands rubbing her stomach down, and my husband's knee is getting better. My little girl did not know I asked for help for her and I was surprised when it came so soon. We certainly do feel very grateful to the Elder Brothers and hope I will continue to do my duty in my home.

Sincerely,
Mrs. M. F.

Editor's Note—Until puberty, or so long as the thymus gland of the child carries the parental blood essence, the requests of the mother for healing in behalf of the child can be honored by the Elder Brothers, who take the ether from the mother's letter. This mother, being under their care, had already given them this key and they used it without waiting for a *written* request.

Pomona, Cal., May 25, 1917

Dear Friends:

Your kind letter received and it cheered me wonderfully. I have rested so well the last few nights and I want the Invisible Helpers to know how much I appreciate their wonderful work.

Thanking you from the very depths of my heart, I am,

Sincerely,
Mrs. F. M.

Dates of Healing Meetings

July 4—10—17—24—31
August 6—13—20—27
September 2—9—17—24—30

Vegetables, if wilted and not fresh, can be revitalized and made crisp by allowing them to stand in cold water for two or three hours. Dry them with a soft towel and keep in a cool place until ready to use.

Menu from Mt. Ecclesia

Breakfast

Shredded Wheat Biscuit
Baked Cheese on Toast
Honey
Coffee or Milk

Dinner

Rice Tomato Soup
Green Peas, German Style Potato Dumplings
Hot Corn Bread, Honey
Milk

Supper

Combination Salad
Date Pudding
Whole Wheat Bread
Milk or Tea

Recipes

BAKED CHEESE ON TOAST

Place slices of crisp buttered toast in baking pans. Pour over this one-half cup of hot milk to soften them. Place poached egg on each piece of toast; grate cheese over this until the toast and egg are well covered. Bake in over until slightly browned. Serve while hot.

RICE TOMATO SOUP

Take one pint of canned or boiled tomatoes and one pint of water. Boil briskly for twenty minutes. Season with bay leaf, onion and celery salt, also one-half teaspoon of sugar and salt to taste. Boil separately one-half cup of rice in one pint of cold water. Let this boil briskly for about five minutes. Add this to the tomato; season with two tablespoonfuls of browned butter. Boil for ten minutes before serving.

GREEN PEAS—GERMAN STYLE

Cook one quart of shelled green peas for half an hour in water sufficient to cover. Put into this one head of lettuce, allowing it to boil until the peas are about half done; then carefully remove lettuce so that none of its green particles are left in the peas. This gives them a particular sweetness and flavor. Ten minutes before they are tender add one tablespoonful sugar. Brown one tablespoonful each of butter and flower, boil this for a few minutes with the peas after they are done. Grate in a little nutmeg and salt to taste. Pour into a dish, sprinkle with chopped parsley and serve.

BOILED POTATO DUMPLINGS

Grate six medium sized boiled potatoes and one small onion. Add one-half cup of bread crumbs, one heaping tablespoonful of flour, and salt to taste. Mix these well and form into small balls, drop them into boiling water, keep boiling briskly until the potato balls rise to the top. Take them out carefully with a spoon and drain well. Prepare on the side a skillet with hot oil. Drop the potato balls into this oil and allow them to fry until a light brown. Serve on a platter with chopped parsley.

HOT CORN BREAD

Take one and three-fourths cups of corn-meal and one small cup of white flour, four teaspoonfuls of baking power, one tablespoonful of sugar and one teaspoonful of salt. Beat these together well, adding one egg, two tablespoonfuls of melted butter and one and one-half cups of milk. Beat the whole well and bake in buttered pan for twenty-five minutes. Serve while hot with honey or maple syrup.

DATE AND WALNUT PUDDING

Take three-fourths cup of chopped dates, three-fourths cup of chopped English walnuts, one-fourth cup of sugar, three tablespoonfuls of cornstarch and one heaping teaspoonful of baking power. Mix these well with one-fourth cup of milk. Add three well beaten eggs. Place in buttered baking pan and bake thirty minutes. Serve with fruit sauce or cream.

Echoes from Mt. Ecclesia

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The Last Straw

It is well known to our subscribers that despite the soaring prices of paper and other materials, coupled with the handicap of a small subscription list, we have not only refrained from raising the price our magazine but we have even increased the number of pages 25 per cent. This was made possible by the generous assistance of our members and the voluntary work of our contributors, but now the last straw has been laid upon our back by the enormous increase in postal rates voted by Congress and as a result we must follow the example of all other publications and raise our subscription price sufficient to cover the increased cost of material and distribution. The magazine will therefore in the future cost Two Dollars in the United States and Canada, Eight Shillings and Four Pence in England and Eight Marks Twenty-five Pfennige in Germany

LIBRARY SUBSCRIPTIONS

The magazine is now sent gratis to 339 Libraries. Part of these subscriptions have been paid for by members and the rest are supplied by the Headquarters fund. The price to Libraries will not be raised, so that members wishing to subscribe for one or more may do so at the former price: One Dollar a year in the United States, One Dollar and Twenty-five Cents in Canada, and One Dollar and Fifty Cents foreign.

PLEASE HELP BREAK THE DEADLOCK

Neither Mrs. Heindel nor the Editor have had a day's rest during the seven years since the Fellowship work was started. We have worked early and late, Sundays and week days. When we left Headquarters, it was always on business and while each professes to be as fit as ever, we each tell the other to take a rest. Mrs. H. will not go without the Editor and he will not go without her. Thus there is and has been a deadlock for years. We feel the work will pile up and suffer if we both go at the same time.

But if our friends will help us by not writing on matters requiring the

PERSONAL ATTENTION

of the Esoteric Secretary and the Editor, we would like to go away for a week or ten days in the latter part of July.

All orders and subscriptions will be taken care of as usual.